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SAINT AUGUSTINE AND EDUCATION

The rigid requirements of present-day State-directed teacher-training afford no incentive, and leave little time, for the study and mastery of methods and technique other than those prescribed by the State. For that reason, we refrain from entering into a minute discussion or detailed exposition of our holy Founder's unique method of educating, however sound, simple, natural and efficient that method may be. Our present-day teachers must be credited and equipped in conformity with the State standards to which we have referred; and those standards have been elaborated and determined with no explicit reference to Augustine, and with no thought of his indirect influence on present-day educational methods. But we are firm in the conviction that even a brief résumé of our holy Founder's marvelous accomplishments will inevitably improve us as teachers by arousing in us an impelling enthusiasm and by instilling into us a sustaining confidence. We imbibe the glowing enthusiasm which his personality never fails to impart, and we acquire the salutary confidence which his unrivaled proficiency must inevitably afford. Realizing that his great accomplishments are due, not to genius alone but to industry as well, we acquire a helpful confidence in our own power of proficiency; for we can, at least, emulate him in assiduity, although we can never hope to approach him in genius.

In the words of Tixeront, "St. Augustine is, incontestably, the greatest Doctor that the Church has ever had."¹ And, according to Windelband, St. Augustine "is the real teacher of the Middle Ages."² His genius was universal, and his toil was unremitting.

¹*Histoire des dogmes*, ed. 7, 1924, vol. II, p. 354.

²*Lehrbuch der Geschichte der Philosophie*, ed. 5, 1910, p. 220.

Prodigious genius and constant assiduity combined to produce the universal teacher of succeeding generations. His dominant and pervading influence on medieval, modern and present-day schools of thought has been profoundly grasped and forcibly expressed by the foremost scholars of today. By none perhaps, has this signal service, in its two-fold aspect, been rendered so extensively and incisively as by the erudite and judicious author, Bernhard Jansen, S.J. In regard to Augustine's ideas and character, Doctor Jansen is both luminous in exposition and sympathetic in delineation. By frequent quotation, and more frequent paraphrase, from the pages of Jansen and others, as well as by comments of our own, we shall endeavor to present to our readers the Augustine who has been "the real teacher of the Middle Ages," and who, in our own day, has become the compelling cynosure of astonished eyes.

In the field of exegesis, he is a towering figure, still clearly discernible through the lengthening vista of the centuries from the twentieth to the fifth. Contemporary of Ambrose and Jerome, he easily surpasses them, as well as all others, in venturesome originality and in profound speculation on the Biblical account of creation.³ His catechetical contributions, intended as apt nourishment for the adolescent Church of his day, have continued to supply delicious food and suitable sustenance for the Church grown to maturity. His homilies, characterized by sublimity and exactitude, vivid imagination and vast erudition, clear exposition and forceful appeal, have, without interruption, afforded models and material for sacred orators in every succeeding age: they occupy a pre-eminent place in the Roman Breviary. In mysticism and asceticism, his writings form the reservoir which "fed richly for a thousand years the piety and the preaching of priest and monk and saint, the devotional life of whole peoples, their ideas of holiness, and the institutions through which it expressed itself."⁴ Philosophy of History and, in Christian times, History of Philosophy, date back to the author of genius who composed the immortal *City of God*—a work in which Augustine marshals all the divers transactions of universal history, describes various customs, beliefs, and forms of worship; and then, at once with the inventive stroke of marvelous genius and the moving force of

³Cf. Zahm, *Bible, Science and the Faith*, 1895, pp. 70 et seq.

⁴Shahan, *The Catholic World*, 1930, p. 580.

self-evident truth, summarizes the lesson of history with the striking aphorism: "Two loves have formed two kingdoms." In a sublime strain of elevated sentiment and lofty expression, he portrays the establishment, the constitution, and the government of the two kingdoms founded on love—the Kingdom of Good and the Kingdom of Evil. The former arises from the love of God; the latter, from the love of self. "Heavenly love," he says, "is the love of God even unto contempt of self. Earthly love, on the other hand, is love of self even unto contempt of God."⁵ Never before or since has the teaching of history been grasped so profoundly or so succinctly expressed.

In theology, Augustine's pre-eminence has never been questioned, doubted or ignored. On the contrary, it has been universally recognized and constantly proclaimed. St. Albert the Great decided that "in questions of faith or morals, it is impious to contradict St. Augustine."⁶ And the distinguished Thomist, Cardinal Zigliara, testifies to "the homage rendered him by all the votaries of theology and philosophy, especially by that most refulgent star, St. Thomas of Aquin, who has perhaps equaled him in splendor."⁷ Theologians have without cessation enriched their minds and illumined their pages with the profound reasonings and daring speculations of his monumental theological productions. The Church has set the indelible seal of her infallible magisterium on much of the teaching of the Doctor of Grace. "Augustine is the creative intuitionist. He is the first to think the difficult and daring thoughts which none of the profound and sublime philosophers of the entire Greek philosophy had surmised—the notion of creation as a *productio ex nihilo sui et subjecti*. . . . He surpassed all the profound speculations of the great Cappadocians and the other Greek and Latin Fathers, concerning the issue of the LOGOS from the Father. . . . He is the fundamental theological teacher of the doctrine of grace."⁸

Catholic philosophy must look to Augustine as the integrator of Christian Revelation with whatever was true in pagan speculation. Living in the fifth century, educated in pagan schools and permeated with pagan influences, he sought happiness in the pur-

⁵*De civitate Dei*, lib. XIV, cap. 28.

⁶*Summa theol.*, pars 2, tr. 14, qu. 184.

⁷*Della luce intellettuale*, 1874, vol. I, cap. 8.

⁸Jansen, *Miscellanea Augustiniana*, Utrecht, 1930, p. 209.

suit of truth; and he pursued truth through the various schools of pagan philosophy. For him, therefore, the various philosophic systems were no mere academic theories: they were practical rules of life. He appraised them; and, when he accepted them, he assimilated and lived them. And when he rejected them, he was able to retain the particles of truth which they contained. For, as Augustine himself affirms, "there is no doctrine so false as to contain no truth."⁹ "Henceforth the heart of the youthful Augustine holds a fixed and definite course. Now truth will be for him the sole preoccupation, the sole aim of his desire, the sole object of his love. . . . In search of truth, Augustine exhausts the circle of the philosophic schools, passing eagerly from sect to sect, from error to error, from descent to descent. . . . At length, after much effort, fatigue, and disillusion, he descries a ray of light in Platonism. Soon afterwards, his noble perseverance receives a just recompense and a crowning reward. He discovers, in Christianity, truth in its integrity—truth pure and undefiled."¹⁰ And, finding truth, he found happiness, because, in truth, he found God. "Where I found the truth, there I found my God, who is the Truth itself."¹¹ "A happy life is joy in the truth. For this is joy in Thee, who art the Truth, O God, my light."¹²

Having embraced Christianity—having found truth and happiness—he returned to his native Tagaste, where, living in community with brethren, he devoted his time to prayer and fasting and the writing of books. Contrary to his wish, but not against his will, his status is soon changed from that of layman to cleric, and the scene of his labors is transferred from Tagaste to Hippo; but for the rest of his life he lived in community, and devoted himself to prayer and fasting and the writing of books. In the writing of books, no less than in prayer and fasting, his motive is a supernatural one: he will strive to bring all men to a knowledge of the truth, to a knowledge of "God, who is the Truth." And, in pursuance of this aim, he will guard them against error—error which keeps men "far from God." His previous training and his present aim are indelibly impressed upon all his

⁹*Quaest. evangel.*, lib. II, qu. 40.

¹⁰Vega, *St. Augustine*, 1931, p. 173.

¹¹*Confess.*, lib. X., cap. 24.

¹²*Confess.*, lib. X., cap. 23.

future writings. He drew copiously from pagan streams, but he purified the flow through the filter of Christian Revelation. "Augustine assimilated all the currents of preceding ages, and all the influence of his own day. He fused them in the crucible of his intellect, and formed them into a new and more powerful synthesis. Though developed in an environment essentially Latin, his native growth was copiously irrigated and abundantly nourished by various Greek and Oriental currents. Of Christianity and primitive Platonism, he elaborated a synthesis in which, by virtue of his originality, the Christian element predominates. His synthesis, however contested and however contestable, has successfully dominated the Western Church throughout all its history."¹³ In the elaboration of his synthesis, our holy Founder evinces a special predilection for Platonism, but he by no means ignores the other pagan schools. He finds precious grains of truth commingled with error in all of them. All these grains of truth are weighed in the balance with Christian Revelation. "In the intellectual realm, St. Augustine is, then, at once the repository of ancient achievement and the initiator of modern development—in a word, the bond between Pagan culture and Christian thought."¹⁴ In the beginning, his decided predilection for Platonism leads him to overestimate its merits; but his reverent and profound study of the Sacred Scripture soon moderates his glowing enthusiasm, and gradually dispels his consequent errors, in this regard. His efforts to reconcile Platonism with Christianity resulted in failure; but that partial failure occasioned a noted success—the cleansing of the dross of error from the ore of truth in Pagan speculation, and the consequent welding of a Christian philosophy. "Platonic philosophy and Johannine theology—these Augustine welded into a vigorous, unified system, fusing them into one permanent, homogeneous whole. This is his creative masterpiece—the greatest stroke of genius in his entire philosophy. In consequence of this perfect reconciliation of philosophy and theology—of reason and faith, the Doctor of Hippo exercised a profound influence, as fundamental as inspiring, upon the entire series of Medieval thinkers, and, above all, upon that incarnation of the speculative spirit, the Angelic Doctor. Through the instrumen-

¹³Eucken, *Die Lebensanschauungen der Grossen Denker*, 1919, p. 240.

¹⁴Vega, *op. cit.*, p. 75.

talities of these disciples, our Supreme Patristic has become the peerless teacher of the Scholastic and all subsequent Christian thinkers—an ever-vital teacher, combining the eternal freshness of youth with the immortal wisdom of age.”¹⁵

In his *Confessions*, “the greatest spiritual autobiography ever written by a man,” Augustine reveals his soul as the soul of no other saint or sage was ever revealed. At once intimate as a soliloquy and detached as scientific research, his thrilling *Confiteor* records and analyzes “every phase of his soul’s experience and reveals every secret of the *penetralia mentis*—those psychic impressions, perturbations, agitations, crises, ordeals, depressions, exaltations, dubitations, and satisfactions. . . . In Augustine’s philosophy, the strongest and most fascinating feature is the harmonious union of subjective, personal traits with objective, impersonal reality.”¹⁶ In all his writings, Augustine at once humanizes and spiritualizes whatever he touches. Hence his universal appeal, and hence his inevitable leading to God. “A star of the first magnitude, he traverses the empyrean, trailing in his wake the vivid light of living truth. Neither Socrates, nor Plato, nor Aristotle, nor any of the great philosophers of Antiquity, has ever spoken a language like his. With them, however great, one always stands on the earth in converse with men. With Augustine, we feel that we stand upon Sinai or Tabor in communion with God. Who has ever written books that surpass Augustine’s *City of God*, *Genesis*, or *Trinity*? Who has not meditated in tears as he read Augustine’s *Confessions*? In that book, he speaks as no man ever spoke before, or will, we fear, ever speak again.”¹⁷

Regarding Augustine’s doctrines, however, one must always bear in mind that their author wrote as occasion demanded and opportunity offered. While yet a catechumen, he began to write; and as an aged Bishop, he continued to compose. Throughout the busy intervening years, he wrote by progressing, and he progressed by writing. And in the progress of his writing, he learned to detect various errors which had at first escaped him. Hence the marked difference in philosophic outlook and criterion between his early *Dialogues* and his *Retractations*—those “piti-

¹⁵Jansen, *Wege der Weltweisheit*, 1924, p. 85.

¹⁶Jansen, *Wege der Weltweisheit*, 1924, p. 70.

¹⁷Zigliara, *op. cit.*, *ibid.*

lessly severe, critical revisions of his entire literary output." Truly, those *Retractations* are the most beautiful and eloquent expression of his keen, brilliant, vigorous intellect and of his noble, honest, and humble soul."¹⁸

His pages are inspirited with the soul of his own ardent longing; and his longing is for knowledge of God, and self-knowledge. *Noverim me. noverim Te.*¹⁹ His earnest petition for this twofold salutary and satisfying knowledge was granted in such generous measure that, when discoursing on God, his lips, like the prophet's lips, are touched with fire; and when writing of self, his pen is dipped in his own heart's life-blood. He lives in his pages as vividly as the chief character in a drama; and his life is the drama that depicts the struggles, the tortures, the vacillations, the failures, and the ultimate triumph of an earth-fettered soul seeking heavenward flight. From sheerest depths he rose to loftiest heights of moral greatness. All up that rugged acclivity—that more than Alpine steep—he had to work his way as well against the innate propensities of fallen nature as against the atmospheric contagion of a dissolute age. All up that toilsome ascent, he walked on naked, bleeding feet; and on aching shoulders he had to carry his heavy load of youth's sad errors. In long and devious windings, his journey led him through the dark night of error and through the misty clouds of doubt; but he gained the peaceful summit, illumined and warmed by the vitalizing sun of radiant truth. On this mountain summit of intellectual and moral greatness, his writings formed that reservoir which "fed richly for a thousand years the piety and the preaching of priest and monk and saint, the devotional life of whole peoples, their ideas of holiness, and the institutions through which it expressed itself."

Augustine's writings not only fed the piety and the preaching of priest and monk and saint, but fashioned their philosophy as well. "From Augustine's own day in the fifth century to the days of St. Thomas of Aquin in the thirteenth, the greatest philosophers and theologians adhere to the school of Augustine."²⁰ "It is incredible to what extent this genius, so rich and so cultivated, has furnished ideas and theories to all the Doctors of the

¹⁸Jansen, *Wege*, usw., p. 71.

¹⁹*Soliloquia*, lib., II, cap. 1.

²⁰Vega, *op. cit.*, p. 25.

Middle Ages. Before we attribute to any of them the discovery of a new system, we should examine the works of that holy Father, in order to ascertain whether the so-called new system is not found already explained in his writings."²¹

In modern times, however, his purely philosophical works became an almost uncultivated field—at first neglected, then forgotten, and, finally, almost totally unknown. The cardinal influence of the Christian Plato on subsequent metaphysics—an influence at once dominant, pervading and universal—escaped the discernment of pre-Hegelian historians of thought. In his purely philosophical works, the patent metaphysics was unrecognized; for the works themselves were disregarded. His *Confessions*, the *Trinity*, and the *City of God* retained their popularity and resplendent celebrity; yet, in those works, the latent metaphysics, the incidental philosophy, was but obscurely perceived and dimly discerned. The Renaissance and the Religious Revolt largely furnished the occasion for this obscuration of Augustine's philosophy. In matters of faith and theology, they gladly consulted the Church Fathers. In matters of sheer philosophy, they returned for masters and models almost exclusively to Classical Antiquity. They derided Scholasticism—the philosophy of the Middle Ages—and represented it as a retrogressive movement, a sterile, one-sided revival of an exploded Aristotelianism. Catholic philosophers defended that which was specifically attacked—Medieval Scholasticism. Medieval Scholastics, having thus become the chief object of attack and defense, came to be regarded as, not only the systematizers and expositors of Catholic philosophy, but its initiators as well. Thus it happened that, while the name of the Bishop of Hippo has always loomed large in the pages of theological writings, it almost disappeared from current philosophy.

But, with the birth of the Historical Sense, the Medieval philosophical system was rediscovered and made manifest. Discoveries, as genuine as wonderful, illuminated and astonished the naïve modern mind. In contradistinction to the adverse criticisms of the Renaissance and the Reformation, Scholastic philosophy was shown to be no mere mental treadmill for artificial, mechanical, monotonous intellectual gymnastics. Neither was it

²¹Remusat, *S. Anselme*, 1856, p. 476.

that stagnant pool of stale opinions which unenlightened or hostile critics had falsely represented it to be. Scholasticism was a flourishing intellectual realm through whose fair domain flowed the noble river of thought which derived its main current from Aristotle's perennial source. With this chief stream there commingled divers tributaries of Platonic-Augustinian origin, as well as limpid streams from crystal springs that rose within the boundaries of Scholasticism's own domain. All these imparted to the system a healthful motion, an interesting diversity, a pleasing variety. Over this flourishing realm ruled St. Thomas Aquinas, Prince of Scholasticism, worthy successor of peerless rulers, legitimate heir to the harmoniously united kingdoms of Aristotle and Augustine.

The discovery of Augustine's influence on early Scholasticism led to a direct study of Augustine's philosophy. And the direct study of Augustine's philosophy led to most interesting and instructive discoveries. Philosophical methods parading as modern discoveries were found described and utilized in Augustine's writings. Descartes' *Cogito, ergo sum* had been hailed as a brilliant stroke of inventive genius, and its author had been universally styled as the "Father of Modern Philosophy." Yet, twelve centuries earlier, Augustine had employed the same method in the solution of the same problem, and had enunciated the same thought, when he said "*Si fallor, sum.*"²² From the seventeenth century down to our own day, the chief non-Scholastic philosophic systems—Rationalism, Empiricism, Criticism, Historicism—exhaust themselves on questions of epistemology, and strain themselves to emphasize their agreement with, or their divergence from, the Cartesian method and the Cartesian inference, *Cogito, ergo sum*. Except in isolated instances, which constitute happy exceptions, you will search in vain for any reference to the great Patristic's conclusive refutation of Scepticism with the cogent and irrefutable *argumentum ad hominem*, *Si fallor, sum*. The name of Augustine had almost disappeared from current philosophy.

Antiquity, as a rule, concerned itself but little with the problem of reflex certitude—a problem which pervades and perplexes Modern Philosophy. The exigencies of his day did not demand

²²*De civ. Dei*, lib. XI, cap. 26.

of Augustine the exposition and solution of that perplexing problem. But, just as the Father of Christian Philosophy, with the anticipation of a born metaphysical genius, had stated and solved the problem of direct certitude centuries before Descartes; so, of reflex certitude, had he, in large measure, a presentiment of the difficulties—difficulties whose very formulation has made famous the name of Immanuel Kant.

Augustine's psychology—his introspective method, his just observation, his keen analysis, and his vivid description of psychic phenomena—makes him the admired of present-day psychological schools. His theories on cosmogony and evolution, antedating modern theories on those subjects by thirteen hundred years, were found to contain observations, orientations, hypotheses, and methods of approach which heretofore had been almost universally regarded—except by theologians—as of recent origin and development. Most astonishing of all, perhaps, was the vast profusion of precious pedagogical principles and precepts found, either neatly arranged in orderly sequence or promiscuously scattered with other material, in nearly all his writings. At times, the maxims of pedagogy are enumerated with the utmost precision, and urged with the finest art of persuasion. At all times, however, Augustine is the introspective psychologist who understands the workings of the human mind, and who knows how to explore its inmost recesses—to analyze the processes of learning, remembering, forgetting, and recognizing. His pedagogical method, formulated and employed in the fifth century, is at once ancient and modern—ancient in its discovery, and, in its rediscovery, modern. Our neoteric advocates of advanced methods in pedagogy may well study Augustine with profit to themselves and with consequent enrichment of educational psychology.

Many another topic of present-day perplexing concern was found sketched or expounded in his multifarious productions. A most striking instance of his present-day timeliness is furnished by the fact that today scholars are diligently consulting his works with the aim of discovering his views on the burning question of *sanctions against an aggressor nation*. "On the question of 'sanctions,' as they are understood at the moment, St. Augustine is perhaps not quite so explicit. . . . But still the principle of sanctions is clearly taught in the *De civitate Dei*. . . . What Augustine saw so clearly fifteen hundred years ago, Europe is blindly groping towards today. . . . There is a gleam

of light which may be the end of the tunnel—and when we have stumbled our way to the end we may find that we have been travelling *backwards* to Augustine from whence Europe started her great and glorious adventure fifteen centuries ago.”²³ No wonder that modern scholars proclaim him modern, and rapturously exclaim: “He belongs to us, he is ours.”²⁴ Harnack has called him “the foremost modern man.”²⁵

Before we commit ourselves to unqualified approval of that dubious honor to Augustine’s fame, let us hear the just appraisal of Augustine’s modernity, as formulated by that profound and discriminating student of Augustine’s doctrines, Bernhard Jansen, S.J.

“‘A modern thinker’ I have called Augustine. ‘Up-to-date’ I should term his thoughts. . . . To describe them adequately and exhaustively, I would characterize them as ‘up-to-date’ and, at the same time, ‘unfashionable’—in a word, ‘universal’: so universal, that they must inevitably include modernity; so universal, that they cannot pass away with the passing fashion. His epistemology is modern in its methods, but unmodern in its results; modern in its basis, but unmodern in its culmination; modern in its human feeling, but unmodern in its spiritual achievement. Like the modern mode, it proceeds from the data of consciousness; but, unlike the modern mode, it leads to absolute, eternal criteria. His psychology is modern in the patient observation and keen analysis of its fundamental empiricism; but unmodern in the comprehensive speculation of its metaphysical superstructure. . . . Modern is the evolution of all later life from primitive, simultaneously established seminal powers; unmodern, the constancy and sharp delimitation of distinct species. Most especially modern is his introspection, his fondness for the study of the inner life; unmodern, his prospection, his linking of the world of consciousness and ideality with the world of absolute, eternal, divine reality.”²⁶

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We have given but a faint and very inadequate outline of the accomplishments of Augustine, the genius. In order to come closer to rendering justice to our subject, and satisfaction to our readers, we have confined ourselves almost exclusively to quotations or paraphrases from authoritative sources; and have, as

²³Wadsworth, *The Clergy Review*, 1936, pp. 28, 29, 30.

²⁴Jansen, *Wege, usw.*, p. 73.

²⁵Seeberg, *Lehrbuch der Dogmengeschichte*, 1910, vol. II, p. 358.

²⁶Jansen, *Wege usw.*, p. 79.

far as possible, refrained from inserting comments of our own. In the process of selection, we have suffered, not from a dearth of material, but from a superabundance. For, down through the ages, he has shone like a refulgent star for the coldly intellectual, and like a vitalizing sun for the warmly emotional and religious. In the words of the illustrious Villemain:—"In whatever epoch he be considered, in whatever circumstances he be placed, it appears that his genius could not shine with greater lustre, or be more responsive or universal; mysticism and asceticism, poesy and eloquence, arts and science, history and apologetics, morals and Scripture, philosophy and theology—he studies them all, he treats of them all, and he masters them all. With the same facility and competency, he treats of music and of free will; and with the same facility and competency, he explains the psychologic phenomena of memory and reasons on the decadence of the Roman Empire."²⁷

And if, at times, the light of this refulgent star grew dim, or the warmth of this radiant sun was dissipated, the dimming and the dissipating were due to the interposition of passing clouds—clouds that rose from religious rancor or intellectual aberrations. Today, his fame has pierced the clouds, and his noble figure is once again revealed. The modern world merely deigned a glance, and was charmed to behold. And beholding, listened; and listening, heard the voice from Antiquity, and recognized the tone of Modernity. Today his words are being rendered by a hundred translators, his doctrines are being interpreted by a thousand commentators, and his ideas are avidly devoured as the mental nurture of a million readers. Augustine, the voice from Antiquity, is, by the anticipation of genius, rich with universal wisdom, and full of modern appeal. To paraphrase Jansen, Augustine is unmodernly modern. He at once corroborates the modern spirit, and corrects it. Fifteen hundred years ago, in the midst of Ancient Paganism, his age was inundated with many of the issues of Modern Paganism. From some of those, he drained the source; of others, he diverted the current to the Christian stream. Universal genius, he has been contemporary of every age: he is of kindred spirit with our own. And our own age joins the swelling chorus of his praise, and calls him Great.

²⁷*Tableau de l'éloquence chrétienne*, 1853, p. 363.

Having, to the best of our ability, and within the limits of the space allowed us, "outlined the achievements and merits of a man with whom—on account of the vigor of his acute genius, on account of the richness and the elevation of his doctrine, on account of his sanctity elevated to such heights, on account of his invincible defense of Catholic truth—you could compare scarcely any, or at most a few, of those who have attained distinction from the beginning of the human race even to the present day,"²⁸ let us now, again to the best of our ability, briefly trace the genesis and development of that towering personality, "that paragon of intellect and industry, whose productions astonish by their number, dazzle by their brilliancy, enamor by their feeling, and instruct by the erudition they contain."²⁹ In pursuance of this aim, we cannot avoid a few biographical references; but our chief purpose will be the revelation of his character-formation. As a boy, he attended school in his native town of Tagaste, and, later, at Madaura. Without doubt, nature had endowed him with unusual talent; and his proficiency at studies was such as to justify the hope of a learned career for the son of Patrick and Monica. Later, he enrolled at a higher school in Carthage; and, as a result of his talents and attainments, he became a professor of rhetoric. This career he pursued—first at Carthage, later at Rome, and finally in Milan—until his conversion to Christianity, in the thirty-third year of his age. During those years, what was the motive that impelled him, and what was the hope that sustained him in the career which he had embraced? We need not conjecture: he has plainly confessed them. They were his need of money, his desire for fame and his disinterested predilection for teaching. "During those years, I taught the art of rhetoric; and, being myself overcome by a desire of gain, I made sale of loquacity which might overcome others."³⁰ "I conceived it to be a matter of much importance to me, if my words and my learning might be published in the ears of that great man, that if he should approve them I might be the more set on fire, while, if he should disesteem them, this vain heart of mine would have been deeply

²⁸Pii XI, *Encycl., Ad salutem*, April, 1930.

²⁹Vega, *op. cit.*, p. 20.

³⁰*Confess.*, lib. IV, cap. 2.

wounded."⁸¹ "I did not therefore dispose myself to go to Rome because more gain or greater honor was promised me—though these things also wrought somewhat then upon me—but this was the chief and almost the only cause, that I had heard how there the young men used to study more quietly and were subject to better discipline."⁸² Seeking to advance himself, he migrated to Rome; and, seeking further advance, he obtained a professorship at Milan. Judging by his qualities of mind, as revealed in his later works, we may well surmise that he was undoubtedly a brilliant professor. But history is silent regarding any fame that he may have acquired during those weary years in which he so earnestly sought it. And as to his wealth, it probably was not sufficient to afford him a suitable residence. At any rate, it was not to his own villa, but to that of a friend, that he retired to seek solitude for contemplation. While he sought happiness in wealth and glory, he acquired neither wealth nor glory—nor happiness. During those weary years, at once so void of happiness and so full of anxiety—weariness spent "far from God"⁸³—he wrote not a single syllable that has come down to posterity.

Embracing Christianity, he renounced all worldly longing, and surrendered himself unreservedly to God. He now resolves to utilize his talents, not for wealth or self-aggrandizement, not for fame or human vanity, but for God's eternal honor, and his neighbor's spiritual welfare. From Milan, he returns to Tagaste, where, "seeking neither wealth nor worldly honors, . . . he lived for God, in community with disciples, in prayer, fasting and good works, . . . teaching both at home and abroad by oral and written discourses."⁸⁴ He prays, in thanksgiving for the supernatural grace bestowed on him—bestowed so signally as to be compared to the divine enlightenment of St. Paul on the road to Damascus. He writes books, in order to instruct others, and to guard their lives against the pitfalls that had beset his own. The books that he wrote have lived: they have instructed and inspired succeeding generations; they have made his name immortal and his fame secure. Those books were written for God; they were writ-

⁸¹*Confess.*, lib. IV, cap. 14.

⁸²*Confess.*, lib. V, cap. 8.

⁸³*Cf. Confess.*, lib. III, cap. 6, n. 11.

⁸⁴*Possidius, Vita Augustini*, cc. 2, 3.

ten while their author spent his busy days with disciples, in prayer and fasting. They are lovably human, for they were written with friends; they are permeated with the spiritual, for their author composed them while he lived for God. Prayer and fasting eroded the carnal fetters which had bound his genius; and the alembic of his genius at once humanizes and spiritualizes whatever he touches. While he consciously sought happiness in fame, he neither acquired fame nor found happiness. When, from a supernatural motive, he eschewed all thought of fame, and sought only God's glory and his neighbor's welfare, he found the happiness which had so long eluded him; and Fame, no longer courted, came unbidden and marked him as her own. "Whosoever will seek to save his life, shall lose it; and whosoever will lose his life for my sake and the gospel, shall save it."³⁵

In the person of Augustine, we find two teachers, the Pagan Professor and the Christian Doctor. The Pagan Professor's impulsion is derived from motives, not sordid or sinful, but merely human. The Christian Doctor, forgetful of self, seeks only the glory of God, his own and his neighbor's salvation. The one seeks happiness in the ephemeral bubble of fame, in the volatile froth of capricious adulation; the other sets his heart where alone the human heart finds rest—in God and the things that pertain to His glory. The one strives for promotion—to Rome and to Milan—because worldly prospects seem auspicious; the other is guided unreservedly by the will of his Superiors. The one strives to be seen by men, and praised by them; the other seeks seclusion, prosecutes his labors "in community with brethren, and devoted to prayer and fasting." The one, as far as we know, never rose above mediocrity; and he lives only in contrast with the other, who has become "the greatest Doctor that the Church has ever had,"—the genial Church Father, the Doctor of Grace, the Library of the Church, the Oracle of Christianity, and the chosen preceptor of succeeding generations,—Saint Augustine, whose dynamic personality charges with enthusiasm, and whose salutary example instills into us a sustaining confidence. Which of them should teachers imitate?

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³⁵Marc., VIII, 35.

THE CLASSICAL TEACHER'S TARGET

The classical teacher has many objectives. Professor Mason D. Gray in the *Classical Journal* for November, 1921, groups all the functions of the Latin teacher under the three heads, "Practical Values," "Disciplinary Values," "Cultural Values," and under each head several objectives are listed, the list in every case ending with the elastic, "etc."

Professor George Depue Hadzsits of the University of Pennsylvania prepared and published "A Bibliographic Monograph on the Value of the Classics." In this excellent pamphlet, which catalogs and briefly describes hundreds of books on the value of the classics, the editor groups the reasons under nine main divisions besides many subdivisions. "The Classical Investigation" listed other purposes.

There is no doubt that all these objectives and many others have been realized through the classics and can be so realized, but there is equally no doubt that they are too numerous for a teacher to aim at with any hope of attaining a high score on such a multiplicity of targets. Besides, not all these values are of equal importance, and therefore there should be subordination in the teacher's objectives, and the teacher should, like a good narrator, be governed by the law of proportion, having rapid movement on certain points, touching briefly on many things, and in other cases having slow movement, going into much detail where the points are important.

You may answer and say: My objective is to teach Latin and Greek. When the students know Latin and Greek, they will attain the objectives themselves. I should not deny that under ideal conditions, you might have good hope of seeing much of the classic harvest reaped by your students.. Yet even with perfect mastery of the language, the results do not always come. Professor John Scott in his work, *The Unity of Homer*, wonders that some German professors who know Greek so well, should have such deplorable taste in Homeric poetry. It is perhaps a preconceived theory which darkens counsel in their case. Professor Brander Matthews complained that Professor Drisler seemed to see nothing in the Greek dramatists except grammar, while a writer in the *Chicago Tribune* of February 12, 1922,

testifies his enthusiastic gratitude to his professor at the University of Michigan, Albert Pattengill, who awoke in his students a love of Homer. I myself had two professors in Homer, one of whom was a German, who made me see behind the words the undying visions of the old bard, whereas the other who was not a German, had been brought up on vocabularies, and though he knew probably more Homeric words than the former, yet I never got from him anything but the meaning of words. He was a dictionary; the other was a rhapsodist.

We are beginning to appreciate the fact that the instruments of education do not work while you sleep. Not everyone upon whom an apple falls rises to the generalization that there is a law of gravity, although the possibility of that conclusion is in every grain of dust that sifts earthward. The fond mother knows from history, experience and from analysis that soap will whiten and blacking will blacken, but her conviction of those indubitable values of soap and blacking does not preclude her from testing whether her hopeful has the values of soap on the skin and of blacking on the shoes. Mother gives Johnny the ear-test for soap and the heel-test for blacking.

Of what avail to classify and establish values of the classics if there is no application of the values? The possibilities are magnificent, but the actual realization demands that we see that the soap makes the black dirt fly and that the blacking makes the white dust fly. I narrow my subject then down to this question: What value can and should be realized by the classical teacher in actual application?

The objective of the classical teachers in high school and college should be the art of composition. Expression is the test of true culture. Art should teach art; language should teach language, and literature should be the aim of literature. This does not mean the study of words alone; that is scientific philology. It means the use of all science necessary for textual understanding, but all such science should in high school and college be kept strictly as a means, and not be made an end or objective. Visualization or imaginative realization should accompany understanding. The art of expression, correct grammatically, pleasing esthetically and forceful rhetorically, will be mastered and will be kept from too much theory and from mere dilettantism by true principles and through practical reproduc-

tion by the student in the classical languages or in his own language. Authors should be chosen and arranged for this objective. Present arrangements seem to be merely accidental. In practice the examinations determine the objective, but here we are considering what is the chief objective to which both teacher and examiner should conform in the teaching of the classics.

In the history of education the classics have been taught with composition as an objective in the earlier years and with science as an objective in later years. Grammar, poetry, oratory, philosophy constituted the sequence in Greece, Rome, in medieval and in Renaissance times. The degrees of bachelor of arts (A.B.) and teacher of philosophy (Ph.D.), are survivals of the two objectives. In one case the aim is art, the ability to speak and write; in the other the aim is science or systematized knowledge and ability to teach. The education of act differs from the education of fact, and as the end is different, the means to reach the end will be different.

These two chief objectives have been contenders on the classical field from Gorgias and Plato down to the present time. When Wolf in 1777 declared himself as belonging to the faculty of philology, the classics achieved independence in the university, but science has had its revenge and the university reacted all along the line. The classics began to be taught as depositories of facts, not as objects of art for reproduction. This tendency has had full effect in Germany and recently in America; it has had partial effect in England and not so much effect in France. Prof. J. A. K. Thomson in *Essays in Honour of Gilbert Murray* (1936) is now alarmed for England.

The objective which the earliest teachers in Greece and Rome set for themselves was to make speakers and writers. Phoenix in the Ninth Iliad was the first schoolmaster of literature, and when Peleus handed over Achilles to be taught by Phoenix, the father defined the objective, which was to make his son Achilles "a speaker of words and a doer of deeds," and Achilles became a warrior and also a poet and an orator as the Iliad testifies.

Poetry and oratory preceded by grammar and followed by philosophy were the objectives of Greek education in Athens. There was much rivalry between the philosophers and the literary men, as there has been in all history between science and literature, but artistic Greek literature was developed and disci-

plined by the teachers who made poetry and oratory their texts for school. The most famous perhaps of these teachers was Isocrates, from whose school came countless teachers and forty great orators. Cicero declared that teachers and speakers issued from the school of Isocrates as numerous as the Greeks from the wooden horse at Troy. What was the objective of Isocrates? It was composition; it was art; it was expression, whereas Aristotle, whose schools were almost barren in teachers and speakers, excelled in the profound analysis of poetry and oratory. Aristotle made science the objective and produced rhetoricians and critics but few orators.

Cicero in a famous speech shows that Archias, like the many other Greek teachers whether in Italy or in Greece, made expression and composition the objective of his teaching. Cicero went through the stages of poetry, oratory and philosophy. Vergil, Horace and other Romans mastered the art of composition through Greek literature, and then their works became in turn together with Greek works the instruments for teaching Rome. Through all the centuries of the Roman Empire, poetry and oratory were taught with artistic composition as their objective. It is strange to see the practical Roman, the imperial Roman, the world-ruler and world-civilizer, spending his youth in writing verse and making speeches, instead of taking courses in road-building or ship-making. Friedländer (*Roman Life and Manners Under the Early Roman Empire*, volume 3), collects all the pertinent passages on the subject, showing poetry and oratory, preceded by grammar and followed by philosophy to have been the great instruments of education. History was gradually assuming importance as an instrument, but early history in its best exponents was personal and literary. From Cicero to Quintilian and before and after their time, you will find education making eloquent expression or oratory the ideal of education just as it had been in Homer. The same ideal survived in the East when the Empire broke up, and a Basil, a Gregory of Nyssa, a Chrysostom learned to write poetry and to make speeches under their pagan teachers. In the extreme west too where Ireland kept alive the light of learning, sheltered by their remoteness and by a stable civilization from the devastations of Goth and Frank and Hun and Saxon, poetry and oratory reigned, and the missionaries who went from Ireland

to England, to France, to Italy and to Germany were writers of poetry and speakers of speeches. Columkille of Iona and Aidan of Lindisfarne and Columbanus and Boniface brought Christianity again to England and to the continent with Greek and Latin literature.

At the Renaissance, when East was once more united with West and when the Roman Empire was reestablished in the world of letters and over the minds of men, thought not politically, literature came once more into its own, and humanism fought scholasticism, as sophist fought philosophist years before.

The various national literatures came into being, and there would seem to be an intimate connection between the perfection of each literature and its nearness to the literature of Rome and to the literary traditions of civilization. Italian, French, Spanish, and English literatures came to flower, and we believe that a connection of cause and effect can be established between the teaching of the classics and a perfect national literature. Germany's language was least akin to Latin, and besides Germany was wasted with religious wars and separated from Rome. The national literature of Germany was late in flowering, and had to await the end of the eighteenth century and the beginning of the nineteenth for its lyric, dramatic and narrative maturity.

The most radical change in the teaching of the classics, and in the objective of their teachers occurred during the nineteenth century, and it originated in Germany. The tragedy of the fact is that the artistic revival associated with the names of Heyne, Lessing and Wolfe was diverted from its course by Wolfe himself through his fatal theory of literary criticism and by the establishment in the university of the separate faculty of philology, for which Wolfe fought. The study of literature was specialized; it was studied for itself; it was studied in its history, in its evolution, in its sources. The connection of classical literature with expression and with composition ceased in Germany and in America and relaxed in England and France. The humanists were accused of the study of words, but they never studied words apart from their masterpieces, apart from personality, expression and art. It was left for the scientific study of literature to study words and ideas for themselves and not in touch with a human soul. Philology, historical grammar, archaeology, a thousand sciences with their sources, their history

and their evolution, dominated classical literature, and for the first time in their history the writings of Greece and Rome ceased to be taught artistically for expression and were dissected and ticketed as so many bugs or rocks in a museum. Wolfe's *Faculty of Philology*, which had been intended to safeguard classical literature, had destroyed it.

Historically, therefore, the objective of the classical teacher has always been composition and artistic expression until our own time. Larned and Goodrich in Yale at the middle of the nineteenth century used Demosthenes to teach oratory; Goodwin uses Demosthenes at the end of the nineteenth century to teach Greek history and Greek grammar. If Archias were living today and Cicero came to his school, could he make Cicero a writer and a speaker? He could not. Archias would be put in the Greek department, and he would be permitted to teach Demosthenes as everything and anything but as an example of oratory. Archias would consult Whibley's *Companion to Greek Studies* and would find everything there but the rules of oratory. He would find a history of literature, naming orators, but he would not find there any rhetoric. The departmental system with the Faculty of Philology, a modern Archias would find, has worked its way down to the lower schools, and has separated classical literature from its only crown, artistic expression. The education of acts has been replaced by the education of facts.

Yet, consider! Does the carpenter take his saw to give a lecture on steel or does he take it to saw? Language is an instrument for expression; its first purpose, its sole purpose is use. Language may be studied scientifically, as anything else may be so studied. Origin, development, analysis, classification, are all good in their place, as the analysis of the steel in a saw-blade is good in its place. We do not study geology in a statue or chemistry in a painting or the science of sounds in music. Language is an instrument for use; it is a power; it is a habit; it is an art, and it should produce its kind. We do not try to grow figs on thistles. Chemistry produces chemists; physics, physicists; music develops musicians. Should not language develop linguists; and art, artists; and writing, writers; and speaking, speakers? Literature is literary art, and its primary purpose and first product and chief object should be to produce literary artists. In every age the classical literatures were taught to pro-

duce literature and they produced literature. If Homer had not been, Vergil would not be. If Vergil had not been, there would be no Dante, and with no Dante or other Epic artist, where should Milton have learned his art? What is said of Epic poetry, can be said in due measure of every branch of literary art.

To my mind this determination of the chief objective in classical teaching is the most important question in all our teaching. Science and art are two fundamentally different things, and their pedagogy must be fundamentally different. Science is classified knowledge; art is a habit or power of operation. No one tries to teach painting or music the way he teaches mathematics or history. Education for acts differs in methods and purposes from education in facts. The classics have always been taught as arts; with us they are taught as sciences. Our choice of authors; our arrangement of authors; our order has no system that culminates in an art. Can anyone give a reason, except accidental survival, for the series, Caesar, Cicero and Vergil? Let me instance an arrangement which was followed for centuries in the Jesuit schools, whose system did not differ and was not intended to differ in this respect from other schools. I mention these points all the more impartially now, because I regret to say that my fellow Jesuits have given up their system to follow the prevailing sequence type. The Jesuit Plan of Studies followed the traditional sequence, grammar, poetry and oratory, reflecting the three ends of composition, expressed in Latin, *docere, delectare, movere*, corresponding to the three primary qualities of all style, clearness, interest and force, and leading ultimately to the transcendental traits of truth, beauty and good.

The natural processes of composition determined the choice, arrangement and subordination of authors. Cicero's Letters, Nepos' Lives, Caesar's Commentaries, Cicero's Essays, Cicero's Speeches: that was the order, and letter-writing, narration, essay, speech, represent the order of difficulty in prose composition. Poetry was read more hurriedly, because while every one should write and speak prose, poetry was to serve rather as an embellishment. The order was: the Fables of Phaedrus, the Metamorphoses and Elegies of Ovid, Catullus, Tibullus, Propertius, the Bucolics and Georgics and then the Epic of Vergil; followed

by lyrics satire and letters of Horace, graded as in prose according to their difficulty.

Not only were the classes named, the authors chosen and subordinated with a view to art or composition, but every class had a distinct grade to attain in composition, and the explanation of the author was devoted entirely to composition. Only that attention was given to the erudition or contents which made the passage intelligible. The drill was centered upon expression, not upon history, archaeology or antiquities. This feature has been made in our days a matter of reproach, but personally I think it the only sane and sensible way of teaching literature to beginners. The study of form and expression is not a defect in painting or in sculpture, why should it be in literature?

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THE THREE PHILOSOPHIES OF EDUCATION

As we stated at the end of the preceding article in this series, the basis for our classification of philosophies of education is the answer given to the question, "What is man?" If we wished to be strictly logical in carrying out a classification on the basis of the answers given in an inquiry into the nature of man, we should list either two or four such answers. Two only, if we wish to emphasize the contrast between Naturalism and Supernaturalism; four, if we wish to distinguish varieties of Naturalism, thus:

Philosophies of Education	I. Naturalism	Monistic.....	1. Materialism
			2. Idealism
	Dualistic.....		3. Humanism
	II. Supernaturalism.....		4.

This analysis brings out the distinctive characteristics of any Humanism worthy of the name, that is, it is dualistic. In this view man is a composite creature, matter and mind, body and soul, material substance and spiritual substance. There is a material element in his make-up and a spiritual element. In contrast with this, Materialism and Idealism are both monistic. They merge into one, not merely matter and mind, but also the third kind of being distinguished by Special Metaphysics, which is the basis for Supernaturalism, namely, God. This is the fundamental error of these two varieties of Naturalism. They merge Nature, Man and God, and whether they issue in some form of pantheism as does Idealism or in atheism as does Materialism, they destroy all possibility of man having a clear concept of his problem in life and the means at his disposal to work out a solution of that problem. In this way they lull man into a false sense of security and hand him over to his lower appetites.

Philosophers of education calling themselves idealists are few today. Those that do so classify themselves, though poles apart from out-and-out materialists, cannot be called humanists since they definitely deny the dualism of man's nature (e.g., Horne,

Idealism in Education, pp. 147-8). They are rather one of the varieties of "humanitarians" who place the emphasis on the good of all but whose chief foundation for this emphasis is feeling and sentiment. Dawson, in his *Enquiries Into Religion and Culture*, says that the only idealists affecting people today are the Christian Scientists and the Theosophists. On this basis we may dismiss Idealism as a Philosophy of Education meriting further consideration. There remain, then, three Philosophies of Education which we will compare, one with another, from the two points of view of ends and means in education: (1) Naturalism merging man, nature and God all in one; (2) Humanism, definitely dualistic in its concept of the nature of man; and (3) Supernaturalism which with the humanists accepts the dual nature of man, matter and spirit, but through religion brings God into the picture in answer to the two fundamental inquiries: What is the ultimate end of man, and what are the means at his disposal for the achievement of that end?

I. ENDS IN EDUCATION

Naturalism, when logically thought through in its application to education, is none other than Materialism. As such, it goes back to the very beginnings in the history of philosophy. But as a label for a theory of education it had its rise in the eighteenth century as part of the development following the scientific revolution of the century preceding. The Physiocrats in France accepted the principle of the universality of law formulated by the exact sciences and claimed that the same principle applied in man's social life. When the principle is applied to the field of education it is called Naturalism, and Rousseau was its first apostle.

We must not under estimate the influence of this erratic genius. In three fields he has left his mark, in autobiographical literature with his *Confessions*, in the field of political science with his *Social Contract*, and in the field of education with his *Emile*. As Irving Babbitt has expressed it in *Democracy and Leadership*.

Among the men of the eighteenth century who prepared the way for the world in which we are now living I have, here as elsewhere in my writing, given a preëminent place to Rousseau. It is hard for any one who has investigated the facts to deny him this preëminence, even though one should not go so far as

to say with Lord Acton that "Rousseau produced more effect with his pen than Aristotle, or Cicero, or Saint Augustine, or Saint Thomas Aquinas, or any other man who ever lived." The great distinction of Rousseau in the history of thought, if my own analysis be correct, is that he gave the wrong answers to the right questions. It is no small distinction even to have asked the right questions (p. 2).

As illustrative of Rousseau's wrong answers we have his principle: "Everything is good, as it comes from the hand of the author of Nature." According to Rousseau, evil enters into the life of man by his contact with social institutions. Man is corrupted by life in society. From this follows what we may call a "laissez-faire" policy in education. The child should grow up according to nature, free from all contacts with society. All rational discipline is therefore taboo. The "natural consequences" of the child's acts will serve to inhibit some and cause the repetition of others. This doctrine of natural goodness is evidently a rebound from the doctrine of total depravity introduced by Protestantism. But it is opposed also to the view of Supernaturalism which holds that man's is a fallen nature and that the two means at his disposal for his own self-development are help from on High, the doctrine of Grace, and self-help in the form of a regimen of self-discipline, submitting oneself to which is the very condition for the generous reception of Grace.

It was, however, the development of the biological sciences during the latter half of the nineteenth century, with the uncritical acceptance of the doctrine of evolution, which gave the great impetus to the development of Naturalism in education. We see this particularly in the case of Spencer. Not every naturalist in education would state its ultimate aim as boldly as he has done in his famous essay, "Education: Intellectual, Moral and Physical:"

The first requisite to success in life is "to be a good animal;" and to be a nation of good animals is the first condition to national prosperity. (Section IV, Physical Education.)

His definition of education as "preparation for complete living" and his analysis of complete living set the stage for the movement which has since developed as the determination of social objectives in education. According to Spencer's analysis, com-

plete living consists in (1) physical well-being, (2) vocational capacity, (3) parenthood, (4) citizenship, and (5) capacity to enjoy the finer things of life; and his essay is a defense of the position that for all of these knowledge of the sciences is the knowledge of greatest worth. Not content with emphasizing the content value of science, he makes extravagant claims for its disciplinary values in training the memory and judgment, in moral training and even *religious culture*.

The thing to keep in mind in regard to this five-fold analysis of the aims of education by Spencer is that for him they are the ultimate aims. In this philosophy, quite evidently, this life is all, and the goods which it holds out for the individual, as well as for society as a whole, are definitely the goods of this life: health, economic security, civic security, etc. We have a modern statement of this point of view in Bulletin No. 35, Office of Education (1918), entitled "The Cardinal Principles of Secondary Education." This is a report of the Commission on the Reorganization of Secondary Education appointed by the National Educational Association. It is a statement of the ultimate aims of the school. On page 5 we read:

This commission, therefore, regards the following as the main objectives of education:

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|-------------------------------------|--------------------------|
| 1. Health | 4. Vocation |
| 2. Command of fundamental processes | 5. Citizenship |
| 3. Worthy home membership | 6. Worthy use of leisure |
| | 7. Ethical character. |

We hold that they should constitute the principal aims in education.

The seventh objective, "ethical character," is the only one that approximates what we would commonly speak of as "religious values." But this is a statement written by public school people for public school people, and even if they believed in religious values, they would not be in a position to set them up for a school which, with the present temper of the American mind, must be so definitely non-sectarian in character.

The use of the word "values" in this connection introduces us to the point of view of those naturalistic philosophers who are not "educationalists." "Values" is the word used by philosophers for what in educational literature is spoken of under the

term "educational objectives." Thus we find in Sellars' *The Principles and Problems of Philosophy*, under the paragraph title "A General Survey of Values," the following analysis:

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|-----------------------------------|-------------------------|
| 1. Bodily values. | 5. Aesthetic Values. |
| 2. Values of primary association. | 6. Religious values. |
| 3. Economic values. | 7. Moral values. |
| 4. Political values. | 8. Intellectual values. |

Here religious values has a definite place; and in addition, moral values, which logically should be a subhead under religious values. But the question is, what does religion mean for a philosopher who is a naturalist? Sellars leaves us no doubt about his attitude in regard to this question. On page 479 he speaks of religion as "a magnificent hypothesis," and further on we read:

But I cannot forego pointing out that even strict naturalism has a place for religion if we mean by religion the concern for values. . . . Religion can be weaned from the supernatural and stand for social and personal loyalty to the tested values of life? (pp. 483-4).

This is a new view of religion. Traditionally, religion has meant the belief in a higher power above man, recognition of an obligation to live the kind of life meriting the approval of this higher power, and the strivings that one puts forth to achieve this ideal. But for the naturalist, religion is a "concern for values," and these values are definitely of this life, bodily values, association values, economic values, etc. The strivings which man puts forth to achieve these values for himself, this is the religion of Naturalism.

The philosophical theory behind this view now carries the name "emergent evolution." Here is a statement of the theory from the author just quoted:

The general plan of nature which presented itself to us with this perspective we likened to a pyramid of tier-like construction. A process of creative organization led at each stage to the advent of gradients or levels above. Each new level depended upon the energies and conditions of the lower level and was adjusted to its wide-spreading foundation. Matter, itself, was evolved. Then came the earth with its waters, its salts and fertile earth and, giving it radiant energy, the sun. Then little by little came life reaching upward to more complex forms. . . . Slowly life lifted to mind, the human mind being the latest and

highest to appear. Prehistory gave way to human history and society with its fruit, civilization, began to dominate the surface of the earth (*ibid.*, p. 363).

This statement brings out the central doctrine in the theory of Naturalism, namely, that man, as the end product of the evolutionary process, is the highest being yet evolved, but he does not differ in kind from beings of the lower orders. Rather, the only difference is one of complexity. Traditionally, nature, man and God have been recognized as three distinct orders of beings; but in this theory of emergent evolution these three are all merged into one, and that one is nature. Since it is precisely against this merging that Humanism stands in protest, we now turn to a consideration of Humanism as a philosophy of man and hence, as a Philosophy of Education.

HUMANISM AND ENDS IN EDUCATION

The term *Humanism* arose during the intellectual revolution of the 14th and 15th centuries called the Renaissance. At this period Humanism was a revolt against the domination of theology during the middle ages over the life of man to the neglect of what may be called purely human values. Today Humanism, particularly the school of humanists under the leadership of the late Irving Babbitt of Harvard and Paul Elmore More of Princeton, is a protest against the domination of science over the life of man characteristic of this present age. Science in its applied aspect (and for Americans its values lie in its applications) aims to make this world of ours a better place to live in. Humanism aims to make our living in it better, that is, more human. For the naturalists dominated by the scientific point of view man is merely an animal. He is the most complex of animals yet evolved, and civilization is the evidence of this complexity; but still, he is merely an animal even though he is a social animal. For the humanist man is a rational animal and it is his reason that makes him human. For the supernaturalist, as Quatrefages expresses it, "Man is a religious animal." (*L'Unité de l'Espèce Humaine*, p. 38). In both of these theories man is different from the lower orders of the animal kingdom not merely in degree; he is different in kind. He is partly material (body) but he is also spiritual (mind), and the conflict in the life of man arises from the duality of his nature, the struggle between the lower, the

animal part of his nature, and the higher, the spiritual, for supremacy. Man is truly human only in so far as the spiritual within him gains and holds supremacy over the material, a conflict which lasts as long as life. This meaning of the term is stated by Mercier in *The Challenge of Humanism* as follows:

On the basis of our analyses, it would seem therefore that, etymologically as well as historically, the term "humanist" belongs to those who recognize that man is thus distinct from other animals through the presence in him of an autonomous spiritual element which enables him to discover the universal through the particular, hence to get in touch with abiding law, and which further points to a possible cooperation of God's will with man's will in carrying it out; for, if man has a spiritual element in him, this element must have a spiritual Being as its origin, and ultimate human values must be in terms of that supreme Being. Thus humanism stands clearly opposed to naturalism, which would merge man with nature, either by considering him wholly material or a mere manifestation of the All-One (pp. 261-2).

Humanism thus defined quite evidently has been held as a theory of man in the Orient as well as in the Occident. It goes back to the great religious leaders of the fifth century B.C., Confucius and Buddha. It received its finest philosophical expression among the Greeks, particularly in Aristotle. It was held by the great schoolmen of the middle ages, notably St. Thomas Aquinas, as well as by Renaissance scholars like Erasmus; and its recrudescence today among a group of American thinkers is the one encouraging sign in our civilization so overwhelmingly materialistic.

The humanists have much to say about education, which is to be expected since practically all of the leaders have been or still are college professors, but they do not discuss the ends of education in such definite terms as do the naturalists. Perhaps as definite a statement as any is this one given by Mercier in his concluding chapter entitled "Naturalism or Humanism" in the work just quoted:

Whereas naturalism leaves man helpless in the flux of relativity, humanism would make him master of that flux by leading him to discover the abiding principles within and without that flux and to build on this basis an ordered life and civilization (*ibid.*, p. 259).

The "ordered life" is possible for man because he is endowed with reason. How that ordered life is to be realized we will discuss later under the heading "Means in Education." But first we must consider the attitude of Humanism towards religion.

That the humanists are greatly interested in religion there can be no doubt. Babbitt himself, leader of the group, in his contribution to the series of essays edited by Norman Foerster under the title *Humanism and America*, says quite positively:

For my own part, I range myself unhesitatingly on the side of the supernaturalists. Though I see no evidence that humanism is necessarily ineffective apart from dogmatic and revealed religion, there is, as it seems to me, evidence that it gains immensely in effectiveness when it has a background of religious insight. (p. 39).

Paul Elmore More has brought out under the general title *The Greek Tradition* four volumes entitled: I. *The Religion of Plato*, II. *Hellenistic Philosophies*, III. *The Christ of the New Testament*, IV. *Christ the Word*, and then added the complementary volumes *Platonism* and *The Catholic Faith*. Members of the Catholic Church reading the volume last named will be puzzled by the title.

T. S. Eliot has contributed to *Humanism and America* an essay entitled "Religion Without Humanism," the opening sentences of which read:

I must rely, in these few pages, upon a brief summary of the limitations within which I believe humanism must work, which I published in the *Hound and Horn*, June, 1929. In that paper I stated my belief that humanism is in the end futile without religion (p. 105).

The logic of his belief is shown by the fact that he is an adherent to the Anglican Church.

Chesterton, in *The Thing*, has a sympathetic chapter entitled "Is Humanism A Religion?" and he has given what we would hold to be even a more logical demonstration of belief and practice by entering the Catholic Church.

SUPERNATURALISM AND ENDS IN EDUCATION

Supernaturalism as a theory of man, and hence as a Philosophy of Education distinct from both Naturalism and Humanism, has for its basis belief in a personal God, the author of man's

nature and creator of the universe and the doctrine that God having created man and placed him on this earth, did not desert him but through His Providence watches over his struggles to achieve his end and offers him assistance in that endeavor. Evidence of that interest in man and offer of assistance on the part of God is the fact of revelation. Within this revelation two facts stand out with definite clearness which mark this theory off from all naturalistic theories. They are first, that man's is a fallen nature and second, that this fallen nature is lifted up through the merits of Jesus Christ, His Son, whom God has sent to restore man to high estate, the fact of redemption.

This fact of man's fallen nature is a stumbling block for all naturalists. Nevertheless, it is well within the experience of reasoning man apart from revelation. Pascal is often quoted to the effect that if we did not have the doctrine of original sin through revelation we would have been compelled to invent it to explain the conflict in the life of man here on earth. This may be the explanation of the stories found in so many ancient mythologies of which Pandora's box in Greek mythology is a striking example. The same thought is expressed by Newman as quoted by Shafer in *Christianity and Naturalism* in his essay on Newman:

Starting then with the being of a God, I look out of myself into the world of men, and there I see a sight which fills me with unspeakable distress . . . the greatness and littleness of man, his far-reaching aims, his short duration, the curtain hung over his futurity, the disappointments of life, the defeat of good, the success of evil, physical pain, mental anguish, the prevalence and intensity of sin, the prevailing idolatries, the corruptions, the dreary hopeless irreligion, that condition of the whole race, so fearfully yet exactly described in the Apostle's words, "having no hope and without God in the world,"—all this is a vision to dizzy and appal; and inflicts upon the mind the sense of a profound mystery, which is absolutely beyond human solution. . . . The human race is implicated in some terrible aboriginal calamity. It is out of joint with the purposes of its Creator. This is a fact, a fact as true as the fact of its existence; and thus the doctrine of what is theologically called original sin becomes to me almost as certain as that the world exists, and as the existence of God (pp. 86-7).

But the doctrine of man's fallen nature is not the doctrine of "total depravity" introduced in the fifteenth century by Calvin.

In this theory man is capable of no act morally good. Hence he is to be saved not by works but by faith alone. For Calvin man is morally dead; for the naturalists (Rousseau) man is morally well; in the Catholic theory man is morally sick. He needs a physician but he must use his own natural powers to call that physician and he must cooperate with him to insure complete recovery. The physician is Christ and his ministrations to man calling upon him are what is meant by the doctrine of Grace, help from God to live the Christian life. Christ opened the gates of heaven but man must walk in.

The ultimate ends of Christian education in the theory of Supernaturalism are, therefore, two-fold: one with reference to the life of man hereafter, the other to his life here below. The final goal of man on earth is to get back to God from whom he came. He needs help to achieve this objective but help is at hand. His ultimate end here below is the perfection of his own personality as a human being (Humanism) but more than that this natural life must be supernaturalized. For this the model is ever before him, Christ, and help is at hand to aid him if he will make use of it. We may, therefore, state the ultimate ends of Supernaturalism as interpreted by Christian education: Christian perfection here below, life with God hereafter.

II. MEANS IN EDUCATION

Naturalism may be said to be a philosophy of values provided we understand clearly that the only values it holds out to man capable of realization are this life's values. Its ultimate goal is the satisfactions this life offers, not salvation in the next. And consistently enough, dominated as it is by science, the means it offers for the realization of these values are drawn from the sciences, particularly the sciences of biology and psychology. Materialistic in theory, its psychology is deterministic in both theory and practice. Heredity and environment are the only two factors in the making of man. Heredity is almost a negligible factor if adherents of this view follow Watson, the extremist among the behaviorists, but environment is all-powerful. "Conditioning" is the name for the process in the new terminology by which the behavior of the individual is to be determined. More familiar to students of educational psychology is the S-R bond theory of Thorndike. Determine the stimulus S,

the response R is inevitable. Conditioning is the play of forces from outside the individual. Intelligent planning, deliberation, conscious choice, free will—all these are delusions. Training the child is precisely the same process as training an animal since he is merely an animal, but it is somewhat more difficult since the child has more abilities than the animal of highest endowment. What is to be said concerning the outcome of such a theory applied to man? William McDougall, the leader of the Hormic school of psychologists, answers this question for us in his essay entitled "The Psychology They Teach In New York," contributed to the book *Behaviorism a Battle Line*:

I contend that the crude materialistic theory of human nature, the theory that man is a machine and nothing more, taught dogmatically every year to hundreds of thousands of innocent school teachers and college students, cannot fail in the long run to contribute very considerably to the decay of morals and the increase of crime. For it is a theory utterly incompatible with any view of man as a responsible moral being and utterly incompatible with any religion that the plain man could recognize as such; a theory which represents man as incapable of choosing between good and evil, as the purely passive sport of circumstances over which he has no control; a theory which, if it is accepted, must make all talk of self-control, of self-improvement; of purpose and ideals seem sheer nonsense, survivals from an age of naïve ignorance (pp. 33-4).

But with self-control eliminated by mechanistic psychology, if conditioning fails to secure the desired behavior, the naturalists still have left a trump card to play in the game of life. Here they call upon the social sciences for a principle of regulation and they find it in social control. Again it is the forces outside of man, not the forces within him, which are relied upon to regulate his behavior. Mercier, in the work quoted above, calls attention to the logical implications of this theory:

Repudiate the supernatural, the antecedently real, the Law above man which man must discover in order that his own laws may be true and just, and you are committed to a mere pragmatic and hence ever changing social morality through man-made laws, with no appeal against the sovereign state which is to enforce them to secure the social control of the individual. Soviet Russia's conception of the state, recognizing no law above itself and no guarantee for individual rights, ever ready to make war against every institution, philosophy, or religion which

asserts such a law above man and the individual responsibility of man to God, is but the political ideal which follows inevitably from naturalism (*ibid.*, p. 266).

Most naturalists seem perfectly unaware of the implications of their theory which does away with the responsibility of the individual for his conduct. One group with more logic has established a periodical to present to the educational world their theory of "collectivism." But the communists see these implications with a clarity that is admirable. Thus Mercier quotes Calverton writing in *The New Masses*:

What is most interesting about the new humanism from a radical point of view is that it will eventually force the intellectuals into choosing between two crossroads in their logic. . . . It will not be long, with this new development, before the intellectuals will have to be either consistent individualists or consistent collectivists—which will ultimately mean consistent communists (*ibid.*, p. 266).

And Mercier continues:

The issue is between individualism and ultimate communism, between schools that would seek to insure progress primarily through self-control, and schools that would strive for it through social control, which means logically through state control or state tyranny in all domains. The issue is ultimately between the humanistic state and the naturalistic state (*ibid.*, p. 267).

There may be some comfort in the fact that schoolmen who subscribe to the mechanistic psychology and communistic sociology of Naturalism do not carry out the implications of these theories in their educational practice, but in the long run the outcome must be disastrous. Thus McDougall, in the essay quoted above, referring to the former of these theories, says:

Fortunately, human nature has a vast capacity for illogicality, for accepting a theory and acting as though it were utterly false. Hence, no doubt, most of the multitude who innocently imbibe this doctrine continue to strive conscientiously to do their duty, continue to pursue some ideal of efficiency, honesty, and public service, and to treat their children and their pupils as moral beings. But in the long run, as the years pass and successive generations of students absorb this dogma, it is inevitable that their attitude toward life and its problems shall be affected and that the tone and manners of society shall become increasingly such as the theory requires or points to (*ibid.*, p. 34).

HUMANISM AND MEANS IN EDUCATION

The primary emphasis of Humanism is that the individual is the determiner of his own acts. Heredity and environment are factors in the making of man but there is a third factor which in the last analysis is superior to either in determining whether an individual achieves a human personality and lives an ordered life, and this third factor is man himself. For all but those unfortunate individuals whose inherited endowment is subnormal, environment can, within limits, be made over to man's liking. Man is superior to his environment, and this superiority arises from the fact that he is a rational animal. He has intelligence and free will, and these capacities are what mark him off from the rest of the animal kingdom.

But if man is to bring about his development as a personality truly human, he must take himself in hand through these capacities. Through the exercise of intelligence he must lay out a plan of life and through the exercise of will he must submit himself to a regimen of self-discipline aimed at the realization of his life ideal. Naturalism rejects the doctrine of self-discipline and Rousseau with all his perversions and inconsistencies is a striking illustration of the outcome of such an attitude. But for Humanism, the necessity of self-discipline is the central doctrine in its theory of the good life. This thought runs all through the writings of Babbitt with his "will to refrain," "the inner check" and the *frein vital* over against the *élan vital*. Sherlock Bronson Gass contributes an essay to *Humanism and America* entitled "The Well of Discipline" in which he calls attention to

the contrast between the fruitfulness of the scientific world, its vitality, its harmony, its world-wide co-operation, and our frankly acknowledged moral bankruptcy—vigour and fecundity in the area to which discipline has been shifted, and futility and chaos in the area from which discipline has been withdrawn (p. 283).

For Humanism this power of self-restrain performs for man the same function that instinct performs for the brute creation, namely, control. It arises out of the spiritual element in his nature. But if man is partly spiritual, the author of man's nature must be a spirit. Water does not rise above its source. But then the question arises, does not this spiritual Being who

has endowed man with a spiritual nature (made to His image), does He not offer man special help to bring it about that the spirit within man shall control the material, the animal part of his nature. Interestingly enough, this is the interpretation Mercier gives to Babbitt's "higher will." He claims that the difference between Babbitt and a thorough-going Supernaturalism is one largely of terminology. In two parallel columns he presents the terms used by Scholasticism, the philosophical interpretation of the Supernaturalism we are presenting here, and those used by Babbitt to indicate the special means at the disposal of man to win the conflict over the lower part of his nature (*ibid.*, p. 167). This is a statement of Mercier's interpretation:

What Mr. Babbitt would have us note within man, as we saw in studying his philosophy, within at least every man of good will, every man who yearns to discipline what he feels are the unharmonized urges of his nature and even the tendency to excess of his natural reason and will, is the presence of a higher will which, since it may enable him to control this natural reason and will, is evidently supernatural and hence ultimately divine. Irving Babbitt would thus note experimentally the possibility of the presence in man of the equivalent of Christian grace not only in those who have the Christian faith but in all others, an assertion which it seems even Catholic theology would approve since, as we shall have occasion to see, it maintains that God's grace is freely given to all men, "even to the heathen." (*ibid.*, pp. 107-8.)

Whether or not we accept Humanism thus interpreted as a complete theory of the nature of man and his relation to God, at least we are sure that with its insistence on the spiritual element in man's nature it is on the side of the angels.

SUPERNATURALISM AND MEANS IN EDUCATION

Supernaturalism holds with Humanism the theory of the dual nature of man, matter and spirit, animality and rationality. Out of this duality arises what Emerson calls "law for man" and "law for thing." St. Paul's terminology is similar:

I find then a law, that when I have a will to do good, evil is present with me.

For I am delighted with the law of God, according to the inward man;

But I see another law in my members, fighting against the law

of my mind, and captivating me in the law of sin, that is in my members.

Unhappy man that I am, who shall deliver me from the body of this death?

The grace of God, by Jesus Christ, our Lord (Romans, vii, 21-25).

Here is the fourth factor in the making of man. God's grace as a help to lead the good life is offered to all men, but man must ask for that help and he must cooperate with it when it is presented to him. What is the form of cooperation commonly called for? St. Paul answers this question for us: "I chastise my body and bring it into subjection; lest perhaps when I have preached to others, I myself should become a cast-away" (I Corinthians ix, 27).

Again we are confronted with the necessity of self-discipline. It is refreshing to have a scientist, Arthur H. Compton, in his recent book, *The Freedom of Man*, emphasizing this necessity:

Since the days of Pythagoras it has been recognized that a world of law implies a life of self-discipline if that life is to reach its highest development. Thus in an era when many old conventions become outworn, the clear teaching of science is of special value: If man will learn the truth and abide by it, that truth will make him free (p. 111).

In the mind of this eminent physicist no longer can the naturalists claim science supports them in their rejection of the doctrine of discipline. It is the universal law of life: self-development through self-discipline. In the field of athletics and physical education we call it training, physical exercises in pursuit of physical prowess, strength and skill; in the field of morals we call it asceticism, from the Greek word meaning exercise, spiritual exercises in pursuit of virtue; in the field of mind we call it mental discipline, mental exercises in pursuit of mental power.

Discipline alone is no guarantee of victory for man in his struggle to master the appetites of his animal nature. But discipline that is self-imposed with a worthy motive is a sure guarantee that help will be forthcoming. "My grace is sufficient for thee," was Our Lord's promise to St. Paul, and He makes this same promise to every man of good will. St. Augustine states this beautifully: *Facienti quod in se est, Deus non denegat gratiam*. But grace does not destroy nature; rather, it perfects

it. As the Holy Father expresses it in his encyclical, *The Christian Education of Youth*:

The supernatural order . . . not only does not in the least destroy the natural order . . . but elevates the natural and perfects it, each affording mutual aid to the other, completing it in a manner proportioned to its respective nature and dignity. The reason is because both come from God, Who cannot contradict Himself.

St. Thomas's phrase *gratia supponit naturam* may be freely rendered, grace builds on nature. With nature and grace working together, victory is inevitable.

How these two means work together in the school in the process of education so that man may approach his ultimate aim here and now, Christian perfection, and achieve his ultimate aim hereafter, life with God, is subject matter sufficient for separate treatment. We will present this in the next article of this series under the title, "The Catholic Philosophy of Education."

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EDUCATION AND IRISH TEACHERS IN EARLY KENTUCKY

The pioneers of Kentucky came from the western sections of Virginia, the Carolinas, and Pennsylvania, and hence there was a large Scotch-Irish element in the population. Among these early settlers as well as among the Catholic migrants from Maryland to Kentucky, there were Celtic Irishmen some of whom were Catholics or men of Catholic lineage. In the educational development of the state, men of Irish birth or ancestry, whatever their religious profession may have been, made a notable contribution as teachers, founders of schools and colleges and promoters of the later scheme of public or state-supported education.

Among the earliest settlers in Kentucky, there was the Coomes family from Charles County, Maryland, and probably the first school was that kept by Mrs. William Coomes, a Catholic, at Harrod's Station, where George Hart, an Irish born physician, practiced his profession until he removed to the Catholic settlement of Bardstown in 1776. John May taught school at McAfee's Station in 1777, but of his career nothing is known save that he was killed by the Indians three years later. At Boonesboro, Joseph Doniphan, as early as 1779, ruled a school and acted as a surveyor and justice of the peace. John McKinney was teaching at Lexington in 1780 before that village had been platted more than a year. In Louisville, William Joyes, an Irishman and a nominal Catholic, was reputed to be a scholar with a fluent knowledge of both the French and Spanish tongues. His school (1784) attained some local fame as did his sons, Thomas and Judge John Joyes, who were prominent figures in early Louisville—the latter a death-bed Catholic. Robert Marshall, born in Ireland in 1760 and a veteran of the Revolution from western Pennsylvania, taught in, or established, a classical school "at which many received their education who afterward made a very prominent figure in the world." Thomas Campbell, a Presbyterian born in Ireland in 1763, was another early teacher whose more famous son, Alexander, also taught school. At Bardstown, Daniel Barry, "An Irish linguist of some note," in-

structed the boys of the region including, it is said, Benjamin Hardin, an influential politician and Whig Congressman.¹

These were all hedge-row or old field schools in primitive log cabins with tuition of a few dollars per year, generally paid in kind as was often true in the case of the teacher's wages. Schooling hardly surpassed the "three Rs," and girls were quite neglected, for after all Kentucky of these years required fighting rather than bookish men if the Indians and the wilderness were going to be subdued. Teachers were apt to be broken old men of the countryside, or if the teacher was a stranger to the community he was "a travelling Irishman, or Englishman, or a wandering Yankee, whose qualifications for the place were presumed from the fact that he had seen a good deal of the world."²

Of these early years and pioneer colonists, N. S. Shaler, a native Kentuckian who attained to the chair of geology in Harvard University, has written:

"The Roman Catholics were represented among the very first settlers in Kentucky. Dr. Hart and William Coomes, who settled at Harrod's Station in 1775—the one a physician and the wife of the other a school teacher—were both Maryland Catholics; so, as Collins remarks, 'the first practicing physician and the first teacher in Kentucky were Roman Catholics.' They were both valiant and valuable men. They were followed by many other families, who founded the large Catholic community that still exists near Bardstown, in Nelson County. Their first church was founded in 1787. These people were all of the Maryland stock, and were a most important contribution to the blood of Kentucky, though they have maintained a peculiar isolation, having had but a small share in the political life of the State."³

In the main features this account is correct, as are his observations that the religious condition of the people of Kentucky was tolerably good and their literacy, despite the lack of organized schools, probably better than in the mountainous counties

¹ Alvin F. Lewis, *History of Higher Education in Kentucky* (1899), 8 f.; Ben J. Webb, *The Centennary of Catholicity in Kentucky* (1884), 24 f., 288; Richard Collins, *History of Kentucky* 1 (1882), 486; Z. F. Smith, *History of Kentucky* (1885), 406, 686 f.; M. J. Spalding, *Sketches of the Early Catholic Missions of Kentucky* (1844), 34; *Journal of the American Irish Historical Society* (J. A. I.) 2 (1899), 139 f.; *Dictionary of American Biography* (D. A. B.), 8 (1932), 243; G. W. Ranch, *History of Lexington* (1872), 39; W. H. Perrin, *History of Bourbon and other Counties* (1882), 138.

² Lewis, *op. cit.*, 11 f.

³ *Kentucky, a Pioneer Commonwealth* (1884), 118.

at the time he was writing. The failure of the Maryland Catholics to plant their culture and to take a leading part in the political life of the state is hard to understand unless it was the perpetuation in Kentucky, as in Maryland or in England, of a self-confessed inferiority traceable to earlier penal laws.

Among the early priests,⁴ there were men of culture who taught religion rather than the mundane subjects: Charles M. Whelan, an Irish Capuchin who was stationed at Pottinger's Creek (1787-1790) until he was called to the Maryland missions; John Thayer, the first new England convert-priest who "labored efficiently for four years" before retiring as an exile to Limerick, Ireland, in 1803; M. O'Flynn, an Irish Franciscan, whose ill-health forced his return to Europe after a sojourn of several years on the frontier; and William de Rohan, a native of France, whose father was a Jacobite "wild goose" from Ireland and whose own brilliancy was clouded by liquor. Of Father de Rohan, who taught school near the town of New Hope in Nelson County as late as 1822, it has been noted that "very many of the earliest born in Kentucky of our forefathers, had of him all the knowledge they ever acquired of letters."

At Louisville in the 1790s, there was James O'Fallon (1749-1794), the son of William and Anne (Eagan) O'Fallon of Ireland, who had studied and traveled on the continent, which suggests that he came within the proscriptive penal laws, and who had completed his medical education at the University of Edinburgh. An immigrant to the province of North Carolina in 1774, he served as a surgeon in the Revolutionary War and at its conclusion he migrated to Kentucky, where he practiced medicine and reared his more famous son of the frontier, John O'Fallon (1765-1791).⁵ Another educated leader of this time was William McCoy, a Protestant clergyman, who migrated about 1790 from Uniontown, Pennsylvania, and who bred an able son, Isaac McCoy, Indian agent, Baptist preacher, and a writer of local prestige.⁶

Before the turn of the nineteenth century, Mahan's school was flourishing, educating such a model Democrat as Robert

⁴ Webb, *op cit.*, 26, 92, 158 f.; 169; Peter Guilday, *The Life and Times of John Carroll* (1922), 686 f.; V. F. Daniel, *The Father of the Church in Tennessee*, Richard Pius Miles (1926), 52 f.

⁵ D. A. B., 13 (1934), 632.

⁶ D. A. B., 11 (1933), 618.

Breckinridge McAfee.⁷ John Boyle, according to the custom of pioneer lawyers, gave instruction in law to an occasional apprentice in his office such as William Owsley (1782-1862), later a governor of the State.⁸ Bourbon Academy at Paris (1798-) had among its original trustees, James Kenney, William Kelly, and Hugh Brent, who was probably of that well-known family in Maryland.⁹ In Carlisle County, the first school of record was taught about 1800 by Thomas Shannon "in a little log building with a puncheon floor."¹⁰ At Cynthiana, one of the earliest teachers was James Kelley.¹¹

One of the most noted instructors and classical scholars of his day was Kean (or Kane) O'Hara (c. 1768-1851) of the settlement at Danville in Scott County and shortly afterward of Frankfort.¹² An Irish rebel and a democrat, he had seen life and he knew books as Transylvania University recognized when it awarded him an honorary degree of master of arts. Two of his brothers were also schoolmasters, Charles in Georgia and James in Kentucky, where he read law and later attained a reputation at the bar, as did his son, Judge James O'Hara, Jr. Of O'Hara's students, one was the famous soldier, George Croghan (1791-1849), son of an Irish immigrant; another was the learned Presbyterian minister, Robert Jefferson Breckenbridge (1800-1871), whose parents came from the North of Ireland; and still another was Zachary Taylor, general in the Mexican War and a Whig President of the United States. On the way to his inauguration in Washington, President-elect Taylor is said to have called at Frankfort to pay his respects to his honorable old teacher. O'Hara's son, the romantic Theodore O'Hara (1820-1867), a graduate from St. Joseph's College, Bardstown, an adventurer, a proponent of lost causes as befitted a rebel's son, a lecturer at Spring Hill College in Alabama, a veteran of the Mexican War, a journalist, and a Confederate officer who is remembered

⁷ D. A. B., 11 (1933), 542.

⁸ D. A. B., 14 (1934), 122.

⁹ Perrin, *op. cit.*, 112.

¹⁰ Perrin, *op. cit.*, 352.

¹¹ Mrs. L. Boyd, *Chronicles of Cynthiana* (1894), 101.

¹² W. M. Sweeney's sketch of Theodore O'Hara in *J. A. I.*, 25 (1926), 202-206; D. A. B., 14 (1934), 4, with bibliography; M. L. Rutherford, *The South in History and Literature* (1906), 207 f.; M. Kenney, S.J., *Catholic Culture in Alabama* (1931), 118-119; John W. Townsend, *Kentucky in American Letters, 1784-1912*, 1 (1912), 218 f.; *Century* (May, 1890); Webb, *op. cit.*, 90; Collins, *op. cit.*, I, 410, f., 477; *America*, Feb. 13, 1926.

through the Southland for his stirring "Bivouac of the Dead." Another son, James, became a jurist of more than mere local distinction.

In writing of old Kentucky, Ida Tarbell in her *Early Life of Abraham Lincoln* testified that "many of the itinerant masters were Catholics, strolling Irishmen from the colony of Tennessee, or French priests from Kaskaskia," whatever her evidence may have been. Abraham Lincoln's early teacher was Master Zachariah Riney of Hodgenville, Hardin County, a migrant from Maryland, who was described in this manner: "A man of excellent character, deep piety and fair education. He had been reared a Catholic, but made no attempt to proselyte, and the still existing town of Rineyville in Hardin County is a tribute to the estimation in which his family is held. He was extremely popular with his scholars and the great President always mentioned him in terms of grateful respect." It is thought that he had been a student at the Dominican Fathers' College of St. Thomas near Springfield, where, incidentally, Jefferson Davis had his first lessons, and it is certain that his later years were spent in prayer and rigorous penance in the Trappist Monastery at Gethsemane, Kentucky, where he died in 1859.¹³

Patrick O'Kelly, the author of *Advice and Guide to Emigrants Going to the United States of America*, had been an early educator in Kentucky (1818) and head of an academy for six years before going to France. His manual urged the United States as a destination for emigrants in refutation of official claims made for Canada and included a great deal of accurate information which immigrants sorely needed. Naturally he emphasized opportunities for Irish teachers and noted that Bishop Benedict Flaget's school at Bardstown was partial to the Irish, that the South was a desirable location for teachers, and that in general, outside of New England, Irish teachers could look for a reasonable future despite the number of literary men from Harvard and Yale who sought positions.¹⁴

In the foundation and early development of Kentucky's numerous seminaries of higher education, there were leaders with

¹³ Henry C. Whitney, *Lincoln the Citizen*, I (1908), 22; *J. A. I.*, 25 (1926), 58; V. F. O'Daniel, O. P., *A Light of the Church in Kentucky*, Samuel Thomas Wilson (1932), 184; *Louisville Times*, February, 1909.

¹⁴ Published, Dublin, Ireland, 1834. See pp. 16, 51, 80.

Irish names especially in those schools which were controlled by the Presbyterians, Cumberland Presbyterians, and Christian denominations. And the ministers, if not natives of Ireland, were of Virginia and Pennsylvania Irish stock. Transylvania Seminary (1780) or Transylvania University (1799) in its Presbyterian era was organized and molded by such divines as David Rice, James Mitchell, James Moore, Welch, Stuart, McKeehan, Steele, and Holley. Among lay teachers and scholars there was Mann Butler (1784-1852), a native of Baltimore, where he was graduated from St. Mary's College, and a rather critical writer of local history with such works to his credit as *A History of Kentucky* (1834) and *An Appeal from Misrepresentations of James Hall Respecting the History of Kentucky and the West* (1837). John Roche instructed in the classical tongues; Constantine Rafinesque in science; and John Boyle, T. A. Marshall, and William T. Barry in law. Of old Virginian stock, Barry was an outstanding lawyer, a commissioner whose labors promoted public schooling, a powerful politician and a cabinet officer under President Jackson. A graduate of Transylvania, Judge Bell Monroe (1791-1865), of Scotch and Irish parentage, was a law teacher at home and later in life at the University of Louisiana. In the medical school, there was Charles Caldwell (1772-1853), son of an Irish officer who settled in North Carolina some years before the Revolution. The first important benefactor was Colonel James Morrison from Pennsylvania. When President Horace Holley was suspected of infidelity, the Presbyterians commenced Centre College (1819) and Transylvania faced hard years until it was taken over by the Methodists (1840), who had as two language teachers the Reverend Messrs. B. H. McCown and Thomas Lynch. McCown taught languages at the Methodist Augusta College (1831-) for several years after his graduation from St. Joseph's College.¹⁵ Tutors Mullins and Knight were associated with Bacon College at Georgetown, as was President James Shannon (1840) when it was removed to Harrodsburg. Presumably these men were all ministers in the

¹⁵ Lewis, *op cit.*, 14 f. 36 f., 313 f.; Humphrey Marshall, *The History of Kentucky* (1824), II, 290; W. H. Perrin, et al., *Kentucky, a History of the State* (1886), 500 f.; Mann Butler, *A History of the Commonwealth of Kentucky* (1834), 134 f.; Collins, *Kentucky*, I, 409, II, 286. See R. Davidson, *History of the Presbyterian Church in Kentucky* (1847), and Townsend, *op. cit.*, 59 f.

Christian Church. S. G. Mullins was principal of the Eminence High School, which was established by the community in 1857. In Kentucky University (1858) at Lexington, the successor of old Transylvania University, Reverend Robert Milligan was the first president and Professor McGarvey taught in its theological division. Many years later (1880) Maurice Kirby was principal of the Normal School.¹⁶

Reverend Joseph McChord and Reverend Samuel Finley inaugurated the work at Centre College which had, as teachers, John Dailey in mathematics and Redmond Dougherty in classics. Here the Princeton spirit of Presbyterianism remained strong under such later presidents as John C. Young and Ormond Beatty. A graduate of Centre College, Nathan Rice, while settled as a minister at Bardstown, established a Female Academy to offset the menace of Catholic education for local Protestant girls.¹⁷ At Baptist Georgetown College, Charles O'Harra was the first principal of the preparatory department.¹⁸ The cornerstone of the Kentuckian Wesleyan College at Millersburg (1857) was laid by Bishop H. H. Kavanaugh, and one of its reverend trustees bore the interesting name of J. W. Cunningham. The high school was for a time under A. G. Murphey, later president of the Logan Female College. At Bethel Academy or College (1854), George L. Hayes was a teacher and Reverend C. P. Shields professed the classical languages in the fifties. In Louisville College (1830), John H. Harney was a professor of mathematics. At the abolitionist Berea College (1854), Reverend John G. Fee and J. A. Rogers were leading spirits, the latter having come from Oberlin College.¹⁹ Robert Milligan (1814-1875), who immigrated with his family from County Tyrone (1818), founded a classical school at Flat Rock in Bourbon County (1837), thus commencing his notable career as a minister of the Disciples of Christ and as a professor of various subjects in Washington College, Pennsylvania, in Indiana University, in Bethany College, and in Kentucky University, of which he was named president in 1859.²⁰

¹⁶ Lewis, *op. cit.*, 83 f., 86 f., 325 f.

¹⁷ *Ibid.*, 110 f.; Perrin, *Kentucky*, 500 f.; Collins, *Kentucky*, I, 479.

¹⁸ Lewis, *op. cit.* 140 f.

¹⁹ *Ibid.*, 126 f., 175 f., 183 f., 261 f.

²⁰ D. A. B., 12(1933), 646.

In the Catholic institutions,²¹ which were among the first schools of the state in time and standing, one would naturally anticipate a marked Irish contribution, yet the number of Irish priests and nuns was exceedingly small in the Bardstown-Louisville diocese prior to the Civil War. The Dominican Fathers under Edward Dominic Fenwick established St. Thomas of Aquin College (1807) near Springfield. In 1811, or rather in 1819, Reverend George A. Elder founded St. Joseph's College at Bardstown, of which he was rector until 1830, when he was succeeded by Ignatius N. Reynolds, later Bishop of Charleston, South Carolina, who in turn was followed by Martin J. Spalding, later Archbishop of Baltimore. Among the Irish teachers there were Father Edward McMahon and two laymen, William and George Dougherty, one of whom also taught mathematics at St. Mary's College.²² About 1848, when charge was assumed by the Jesuits, the college was one of the largest in the state with a heavy percentage of Protestant boys enrolled. Up to 1848, there were some six thousand boys who were wholly or partially trained at St. Joseph's College.²³

The founder of St. Mary's College near Lebanon in Marion County (1821) was William Byrne (1780-1833) who came with his father, Ignatius Byrne, a carpenter, from County Wicklow, Ireland, about 1805, and who was educated in part at Mount St. Mary's College, Emmitsburg. In a dozen years, twelve hundred boys, including Archbishop Spalding, were educated under the care of this zealous priest and teacher, even though his own education was mediocre. In 1837, the college was assigned to the Jesuits, who remained until 1846, when they transferred their

²¹ Lewis, *op. cit.*, 133 f., 318 f.; Webb, *op. cit.*, 276 f., 282 f.; A. J. Thebaud, *Forty Years in the United States of America*, (1904), 328; J. A. Spalding, *The Life of M. J. Spalding* (1873), 23. See, V. F. O'Daniel, *The Rt. Rev. Edward D. Fenwick* (1920). Bishops David, Flaget, Fenwick and M. J. Spalding, Mother Catherine Spalding, and Fathers Charles Nerinck and Larkin are the subjects of biographical sketches by R. J. Purcell in the *Dictionary of American Biography* to each of which is appended a brief bibliography.

²² Webb, *op. cit.*, 64, 282.

²³ Webb, *op. cit.*, 281, lists some of the successful alumni as Governor L. W. Powell, Attorney General James Speed in Lincoln's administration (see, *D. A. B.*, 17 (1935), 440), Congressman O. R. Singleton and William Miles of Mississippi; Editor Alexander Bullitt of the New Orleans *Picayune*, Governors Roman and Wickliffe of Louisiana, Bishop John McGill of Richmond and John Rowan presumably the U. S. Senator.

activities to St. John's College, Fordham, New York.²⁴ Other than Fathers William Stack Murphy, a native of Cork educated in France, John Larkin, a native of Durham, a student at Ushaw College in the regime of the great historian, Father Lingard, and founder of St. Ignatius Literary Institute in Louisville (1841), John Maguire, Charles H. DeLuynes, the son of a United Irishman living in exile in Paris, Francis Lawler and Michael Driscoll, the Jesuits were chiefly from continental Europe. It was doubtful if any other college in Kentucky could point to a staff of instructors so able, so scholarly and so cosmopolitan as the faculties of these early Catholic institutions, and this standing may account for their notable Protestant patronage.

The Sisters of Loretto established an academy on Hardin's Creek in Marion County in 1811; and a little later the Sisters of Charity of Nazareth founded Nazareth Academy near Bardstown.²⁵ Within the following two or three decades, there flourished the Female School of St. Vincent de Paul near Morgantown, St. Catherine's Female Academy at Lexington, St. Vincent's Female Orphan Asylum at Louisville, St. Magdalen's Academy under the Dominican nuns in Washington County, the Academy of the Holy Name in Marion County, the Female Academy of Calvary at Lebanon, the Preparatory School of Gethsemani on Pottinger's Creek, the Cedar Grove Academy near Louisville, St. Aloysius Free School for Boys at Louisville, in which the Jesuits were enrolling only Catholic students, and St. Patrick's Free School in Louisville, founded by two Irish Franciscan Brothers. In 1860, an estimated population of sixty thousand Catholics in the diocese of Louisville was well provided with educational facilities²⁶—far better than was the case in some older and more populous dioceses.

This no doubt was a consideration which in part compelled a public interest in state-aided and controlled education. Benjamin Peers (1800-1842), an Episcopalian minister of Ulsterite

²⁴ In addition to priests, the college graduated a number of leaders in the political life of the South as Governor Proctor Knott of Kentucky. Webb, *op. cit.*, 398. See, Collins, *Kentucky*, I, 486.

²⁵ Lewis, *op. cit.*, 226 f.; Webb, *op. cit.*, 233-268. See, biographies of Charles Nerinck by C. P. Maes (1880) and W. J. Howlett (1915), A. C. Minogue, *Loretto Annals of the Century* (1912); M. J. Spalding, *Life Times and Character of Bishop Flaget* (1852), 342.

²⁶ See annual Catholic directories, especially, *Catholic Almanac for 1860*, 109 f.

parentage settled in Virginia, visited New England to study the school system in 1829, and as founder of a male preparatory school, the Eclectic Institute, president of Transylvania University, and editor of the *Journal of Christian Education*, he was a powerful factor in stimulating interest in a public school system. In 1838, the Public School Act was passed by the legislature, and unfortunately its first administrators were ministers like Joseph Bullock and H. H. Kavanaugh, zealous men of strong denominational tendencies to whom non-sectarian education would indicate no greater religious breadth than Protestant education.²⁷ No great progress in public education was made in the period before the Civil War, or the War between the States, probably because of the numerous academies and advanced schools maintained by the various Protestant denominations, the conflicts of the latter over participation in the school fund, and possibly the violence of the Know-Nothing movement during which the Free Germans of Louisville issued a platform (1854) which called for the exclusion of the Bible from the public schools.²⁸

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²⁷ Lewis, *op. cit.*, 328 f.; Collins, *Kentucky*, I, 442; *Nile's Register*, 6 (56), 320.

²⁸ See, S. C. Busey, *Immigration, Its Evils and Consequences* (1856), 17 f.

EDUCATIONAL NOTES

AMERICAN CATHOLIC LAYWOMAN, AUTHOR OF MUSICAL EDUCATION
SYSTEM, INVITED BY PREMIER MUSSOLINI TO GIVE PRIVATE
DEMONSTRATION BEFORE HIM AT ROME

WASHINGTON, May 22:

"Premier Mussolini," said Mrs. Ward, "expressed a desire to judge personally of the value of the work that I have been carrying out in the schools of Italy. At his invitation, I brought a group of forty children from the Primary School of Francesco Crispi at Trento. The pupils were accompanied and taught by the regular class teachers. His Excellency received us in the great hall of the Palazzo Venezia, and he listened with interest to a model lesson which lasted for a half hour. He was extremely gracious and encouraging to teachers and pupils alike. That he should be willing to devote his time to judging an educational movement, and at so vital a moment in Italian history, is typical of this great leader. Nothing is insignificant in his eyes that touches even indirectly on the well-being of his people."

Mrs. Justine Ward, sister of the late Senator Bronson Cutting of New Mexico, has just returned for a brief visit to the United States after five years of intensive work throughout Europe. She is the author of a system of musical education for school children now internationally known, which she originally set out to devise at the request of the professors of the Department of Education of the Catholic University of America, as part of a general revision of methods for the primary grades. Mrs. Ward's method has had an extensive spread in Europe, especially in Italy, Holland and France, where courses for teacher training are organized by the local educational authorities.

Courses for Teachers in America

In America, the courses for teachers are given at the Sisters College of the Catholic University during the academic year, and at the Summer Session of the Catholic University. Webster College of St. Louis has also organized teachers' courses in the Ward Method, which will offer facilities for teacher training in the Middle West.

"These," Mrs. Ward said, "are at present the only institutions in America which are providing teacher training in my method."

Mrs. Ward, when questioned as to the purpose of the Method, answered:

"Music can be made available to any child and should be a part of every child's education. This is especially true of Catholic children. Music for them is not only a cultural subject, but a necessity if they are to take an active part in the Liturgical singing. This is the wish of the Holy Father. It can be carried out literally if the grade teachers will cooperate. Every child by the age of nine years, or earlier, can take part in the singing of the Mass."

"I have tried so to simplify the approach to music that every teacher can teach it, and any child can learn to read music at sight, and to sing it correctly and even artistically."

In recognition of her work, Mrs. Ward has been awarded the Honorary Degree, Doctor of Music by the Pontifical Institute of Sacred Music at Rome. She is the only woman who has received a degree from this Papal University. Mrs. Ward has also been awarded the Gold Cross *Pro Ecclesia et Pontifice* by the Holy Father, Pope Pius XI, and has been decorated by the Italian Government with the Gold Medal for distinguished service in education. Mrs. Ward was awarded the Cross of the Order of Malta on the Feast of St. Gregory, 1936.

Besides singing before Premier Mussolini in April, 1936, pupils of Mrs. Ward have had the honor of singing before His Holiness, Pope Pius XI and before H. M. the Queen of Italy.

CATHOLIC SUMMER SCHOOLS IN 1936

One hundred and twenty-five Catholic universities, colleges and normal schools will conduct summer sessions this year, according to information received by the Department of Education, National Catholic Welfare Conference. The courses in general will be open to religious and lay men and women. Twenty-six of the institutions that will have summer sessions offer courses only for members of their own religious orders. It is believed that approximately 35,000 students will attend summer sessions this year.

The courses by and large are the same type as are offered in the regular school year in colleges and normal schools and are

intended especially for students who wish to gain extra credits. The courses are likewise designed to meet the needs of Catholic teachers who desire to advance themselves professionally. Extension courses at convenient centers have been announced by fourteen of the institutions.

An examination of the Summer School Bulletins indicates that considerable emphasis will be placed this year on courses in Economics, Social Studies and Social Justice. Among the many other courses noted are New Methods of Teaching Religion, Dramatics, including Play Direction, Music Appreciation, including Grand Opera and Light Opera, Gregorian Chant, Plain Chant, Ecclesiastical Art and Architecture, Health Education, Supervised Play, Rural Sociology, Parent Education, Nursery Education, Household Management, Children's Literature, and Direction of High School Publications.

The majority of the summer schools will begin during the last two weeks in June for terms of six or nine weeks duration. The other institutions start their sessions earlier in June or the first week in July.

The N. C. W. C. Department of Education has compiled a list of the summer schools with opening and closing dates. The Department has also prepared similar information on summer camps for boys and girls.

CHRISTIAN DOCTRINE CONGRESS TO MEET IN NEW YORK OCTOBER 3 TO 6

On invitation of His Eminence Patrick Cardinal Hayes, Archbishop of New York, the third National Congress of the Confraternity of Christian Doctrine will meet in New York October 3 to 6. The sessions will be held at the Waldorf-Astoria Hotel. More than 60 dioceses will be represented.

The Congress will organize Saturday, October 3; on Sunday the delegates will attend Pontifical Mass at St. Patrick's Cathedral. Cardinal Hayes has appointed the Rev. William R. Kelly, Superintendent of Schools in the Archdiocese of New York, chairman of the committee of arrangements.

While the program is not yet completed, some of the practical topics that will be discussed by teachers and directors are: Religious instruction of public school children in elementary and high school grade; Adult Religious Study Clubs; Parents teach-

ing religion to children; and Religious vacation schools. His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, will attend. It was the Papal Delegate who, on another occasion, described the activities of the Confraternity to be "one of the noblest and most efficacious works of Catholic Action."

The Confraternity is an organization of Catechism teachers, nearly all of whom are laymen and women. It is local and national. There are local Confraternities in more than half the dioceses of America, each under the immediate supervision of a Bishop. The National Center of the organization has its offices in Washington at the headquarters of the National Catholic Welfare Conference. The Center has its own Episcopal Committee composed of the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati; The Most Rev. John G. Murray, Archbishop of St. Paul, and the Most Rev. Edwin V. O'Hara, Bishop of Great Falls. The Very Rev. F. A. Walsh, O.S.B., is the National Director.

National meetings of the Congress are a natural result of renewed activity in this field of Catholic Action. They were devised to give Bishops and priests and teachers opportunity to discuss ways and means of improving Catechetical instruction and of widening the range of Confraternity activities, local and national.

THE CATHOLIC UNIVERSITY OF AMERICA

EDUCATION DEPARTMENT

Recent Studies in Education

Under the direction of the Right Reverend P. J. McCormick, Ph.D., *A History of Catholic Education in Connecticut* was written by Rev. Arthur James Heffernan. This work traces the history of Catholic education in that state from its beginnings in 1829 to the present. It discusses the work of individual educators in the early days as well as the organized efforts that resulted in the present diocesan system. The evolution of that system together with the growth of the curriculum in elementary and secondary schools, and the advances made in teacher training are likewise considered. Further, the study touches on the gradual weakening of the forces of bigotry in the state and on

the growing independence of the parochial schools from public school practice. Lastly, it adduces possible reasons for the rather retarded development of Catholic high schools in the state.

Monsignor McCormick has likewise sponsored a dissertation, entitled *Catholic Education in Southern California*, by Rev. William Edward North. This study attempts to trace the growth and development of Catholic education in the eight counties of Southern California which now comprise the Diocese of Los Angeles and San Diego. It begins with a description of the educative influence of the Franciscan Missions and traces the growth of public education during the Spanish and Mexican eras. Against this background is sketched a picture of the gradual development of the diocesan system of education during the second half of the nineteenth century. Through the efforts of Bishop Amat and of his successors, Bishop Mora and Bishop Montgomery, the diocese had in 1903 a loosely organized system of schools caring for four thousand pupils. To unify the various institutions, to stress the parochial school rather than the academy, previously dominant, and to extend still further the opportunities for Catholic education in a diocese enjoying phenomenal growth, was the task of Bishop Conaty. On the foundations left him by his predecessors, Bishop Cantwell in less than twenty years has reared an educational structure which with its modern facilities, scope of offerings, and quality of work accomplished gives the diocese a well organized system of Catholic education.

Sister Mary John Broderick, O.S.F., working under the direction of Dr. Jordan, has written a dissertation on *Catholic Schools in England*. The author introduces her study with an interesting historical sketch which presents the traditional Catholic background of English education and traces the vicissitudes of Catholic schools through the dark days of the Reformation and Post-Reformation periods down to the dawn of Emancipation. She then proceeds to discuss the general working plan of the present-day English system which permits Catholic schools to follow their own philosophy of education and at the same time to share in the grants made by the government for school purposes. Coming at a time when American Catholics are more convinced than ever of the necessity of demonstrating to their fellow-citizens the feasibility and the justice of state aid for de-

nominal schools, this exposition of the practice in a non-Catholic country will prove helpful in the furtherance of Catholic claims.

Reverend Geoffrey O'Connell is the author of a dissertation entitled *Naturalism in American Education*. This study, carried out under the direction of Dr. Jordan, traces the inroads of naturalism into American life and shows how widely it has come to influence educational theory and practice in the United States. The writings of several leaders in education have been carefully analyzed by the author, who comes to the conclusion that these "Molders of the American Mind" are deeply tainted with this false philosophy of life. He then goes on to indicate the errors of the naturalistic position and the extremes to which it leads. Students of education and philosophy will agree with him that the real issue in American life today is: Shall our schools be permitted to succumb to the baneful teachings of naturalism or shall they be revived with the life-giving spirit of Christian Humanism which alone can guarantee perpetuity to American institutions and American ideals?

To assist teachers in determining their method of approach when attempting to make ideals function in the lives of adolescent boys and girls, Sister Mary Inez Phelan, of the Franciscan Sisters of Christian Charity, has written *An Empirical Study of the Ideals of Adolescent Boys and Girls*. The study represents a comparison of the ideals chosen by pupils in the junior and senior high school before and after directed study of ideals based on religious doctrines and moral principles. An evaluation of the study by both teachers and pupils concludes the investigation.

The results of this study show that the teachers and the pupils who participated are convinced that the study of ideals is an important part of religious and character education. The pupils, in their evaluation of the study, emphasized the need of being made conscious of ideals and the feeling of security experienced in having an aim and purpose in life to guide them. Both teachers and pupils favored the direct as well as the indirect approach to the study of ideals: the direct, whenever it is necessary to establish principles and to clarify ideas; the indirect, whenever occasions present themselves in the teaching content and in life situations.

This dissertation was sponsored by Rev. Dr. Felix Kirsch, O.M. Cap.

Dr. Kirsch has likewise collaborated with Sister Mary Aurelia, O.S.F., M.A., of Pittsburgh, Pennsylvania, in compiling for the use of teachers of religion in elementary and junior high schools a handbook of material and teaching devices, entitled *Practical Aids for Catholic Teachers*. It consists of three volumes, intended, respectively, for the lower, the intermediate, and the upper grades. The content of the set embodies the results of a national survey of teaching devices used by religion teachers. How varied this content is, may be seen from the following partial list of topics treated in volume III: *Part One: Morning Exercises*; Section I, The Seven Capital Sins; Section II, Character Training; Section III, Saints Boys and Girls Ought to Know.—*Part Two: Classroom Projects*; Section I, Religious Consecration of the Months; Section II, Special Day Programs; Section III, Practical Suggestions for Teaching the Mass; Section IV, The Apostolate of the Missions; Section V, Encouraging Priestly and Religious Vocations; Section VI, The Ecclesiastical Year in the Classroom; Section VII, Dramatization; Section VIII, Music; Section IX, The Correlation of Art with Religion; Section X, Practical Aids and Devices.

Benziger Brothers are the publishers.

Personal Items

At a meeting, on May 5, of the entire faculty of the University, the Most Rev. Archbishop Michael J. Curley, as Chancellor of The Catholic University of America, formally inducted into office the newly appointed Rector, the Right Rev. Joseph Moran Corrigan, S.T.D., LL.D., Litt. D. On the same occasion, His Excellency announced the appointment of the Right Rev. Patrick J. McCormick, head of the department of Education and acting Rector of the University since the departure of Bishop Ryan, to the office of Vice-Rector. A notable feature of the proceedings was the reading by His Excellency of a letter signed by Cardinal Bisleti, Prefect of the Sacred Congregation of Seminaries and Universities, in which the Sacred Congregation spoke in terms of high praise of the character and scholarship of Monsignor McCormick and of his work as acting Rector. Another signal honor has come to the Vice-Rector in his election to member-

ship on the Board of Trustees of the University by unanimous vote of the Board members. It is the first time that this high honor has been conferred on any member of the faculty. At a very impressive religious demonstration held on May 17 by the Southern Maryland Conference of the Catholic Students' Mission Crusade at Leonardtown, Md., Monsignor McCormick preached the festive sermon.

On April 24, Dr. Edward B. Jordan spoke to the Mothers Club and the Senior Class of St. John's College, Washington, D. C., on the value of a college education. On May 3, he delivered the sermon at the dedication of St. Mary of Mount Carmel School, Dunmore, Pa. On May 9, he addressed the Catholic College Day Assembly of the International Federation of Catholic College Alumnae at Trinity College, Washington, D. C.

Dr. George Johnson attended the meetings of the National Advisory Committee of the National Youth Administration April 28-29, at Washington, D. C. On the following day he appeared before a subcommittee of the Senate Committee on Education and Labor at a hearing on Bill S. 4070—Senator Cope-land's Bill on the Suppression of Crime. May 1-2 he attended the sessions of the American Council on Education, of which body he was re-elected Secretary. On May 9, Dr. Johnson took part in a symposium conducted by the American Association for Adult Education. His topic was "Adult Education Conducted by Catholic Groups."

In an article recently contributed to *The Journal of the Education Association of the District of Columbia*, of which he is assistant editor, Dr. Francis J. Drobka shows that pre-school education in Poland is nothing if not progressive.

REVIEWS AND NOTICES

A Short Review of French Grammar, by Clifford Mortimer Crist.
New York: Oxford University Press, 1935. Pp. xii+170.

If, as the author says, "the primary feature of a review grammar should be conciseness," then by that token the present volume is a good review grammar. By eliminating matters of mere style and vocabulary and by omitting French passages for translation, the author has succeeded in bringing together in ten lessons, "each of which can be adequately covered in a normal class period," a surprisingly large amount of materials for review.

The main topics treated are tense usage, pronouns, agreement of participles, prepositional usage, modal auxiliaries (*pouvoir*, *devoir*), prepositional usage after verbs, subjunctive mood. Rules are illustrated by appropriate examples and enforced by simple sentences to be translated into French as well as completion exercises, which cover all the variations of the subject matter in each lesson. These exercises are invariably followed by verb reviews and idiom reviews.

In an appendix of some seventy pages the regular and the irregular verb receive detailed treatment. All the verbs, except the defectives, are conjugated in full, a circumstance which seems to militate against the author's canon of conciseness. The fact is that it would have been sufficient for his purpose to adduce only the variants. In point of language, however, he achieves almost algebraic conciseness. A good example is found on page 16. Rule 47 reads: "Present tense + *depuis* + time or *Il y a* + time + *que* + present tense, to express English 'has been (do)ing for.'"

As for the compiler's second principle: "The proper emphasis of a review grammar should fall on grammar and on grammatical exercises," that too is scrupulously observed. The mastery of grammar essentials as an aid to French composition is the one purpose, from which the student is not permitted to divert his attention even for an instant. Herein perhaps consists the chief merit of the text.

Any one in need of brushing up his elementary French will do well to spend 95 cents for a copy of this useful little book.

FERDINAND B. GRUEN, O.F.M.

Propaganda and Dictatorship, edited by Harwood L. Childs
Princeton: Princeton University Press, 1936. Pp. vi+153.
\$1.50.

This collection of papers has a rich timeliness, with values derived from the related outlooks of history, politics, sociology, and education. Public opinion always has its own mysteries; when dictatorships beat their tom-toms of propaganda, public opinion and public action reveal the lees of the primitive in nations. Processes and results seem weird and unbelievable. What are the results, and how do the processes go? The answers are in this book, written down by six scholars and the editor, for the seven are authorities in specialized areas of knowledge. A brief, pleasant introduction, with details of its author's life and learning, heads each essay. Professors F. M. Marx, A. J. Zurcher, and B. W. Maxwell discuss in separate papers the elaborate schemes of propaganda concocted by Germany, Italy, and Russia to maintain and increase dictatorial authority. Techniques differ, strategies vary, organizations alter, but in each country results spell success, a success that may have rottenness stirring in its center. Professor Oscar Jászi's chapter, "The Ideologic Foundations of the Danubian Dictatorships," offers material of fresher and more startling interest, for it has been subjected to less study or publicity. How and why Austria, Hungary, Yugoslavia, and Rumania turned to dictatorships, and why Czechoslovakia clings to democracy are the invigorating themes of this essay.

The volume grew out of a round-table discussion at a meeting of the American Political Science Association. Professor Childs, the editor, writes an interpretative introduction wherein he summarizes the points of sharpest interest in the various chapters without in any manner spoiling the unique pleasure and profit of each section. Professor George Catlin in his "Propaganda as a Function of Democratic Government" wisely keeps away from any formula of didactic details. He is content with intelligent generalities to illustrate the alternatives for legitimate democratic propaganda. "The democratic form of government rests on the supposition that there is an agreement among all parties in the State that the civil peace is worth preserving. . . . Its propaganda will be that of the common adventure for civilization, the approach of experiment and tolerance, the cooperative

commonwealth. Its propaganda will not be negative; it will be positive, and affirmative of new freedoms." He is too skillful a thinker and writer to neglect examples, certain "concrete illustrations," of his general observations.

Most of the references to the Church, to Leo XIII and his Encyclicals, to Pius IX and the Syllabus, to St. Thomas and Thomistic thought, to religious orders, the clergy, and the Propaganda Fidei are in the abundant index.

DANIEL S. RANKIN.

The Citizen and His Government, A Study of Democracy in the United States, by John A. Lapp and Robert B. Weaver. Silver, Burdett and Company, New York: 1935. Pp. 719.

This civics text for pupils in high school, or for the general reader for that matter, by Professors Lapp and Weaver is intended to set forth the functions of government, to inculcate a respectful and intelligent attitude toward representative democracy, and to make youthful readers appreciate their responsibility as informed active and honest citizens if this government would continue to develop according to the changing needs of the nation. It is written in a liberal tone, almost conservative in these days, and it does not seem to forward any special program or reform. Yet there is no failure to suggest weaknesses and corruption in our practical working government—weakness which are due far more to men who direct the system than to the system itself. There is a recognition that citizens get about the kind of government that they deserve, hence there is a desire to make citizens alert to defend their heritage and intelligent enough to understand their rights, duties and privileges. Written for public schools, there is naturally no stress on religion and apparently no reference to the Catholic Church; and there is prudent handling of controversial subjects.

The organization of the book is clever and appealing as this outline may indicate: origin of government with types and historical examples, the rise of liberal government in England, the rise of democracy in the colonies, the Constitution, how laws are made (federal and state), how laws are administered, how justice is regulated, how counties and townships are governed, how cities are governed, suffrage and elections, political parties with

some insight into invisible government, public opinion, how public money is obtained and spent, government and welfare, the citizen and world affairs, how nations work together, and how government works in a crisis (a brief account of the New Deal). Something of a hand book rather than a treatise, it is packed with useful information in convenient form, well supplied with charts and tables, and sufficiently illustrated to break up the monotony of solidly printed pages. Each chapter is provided with a bibliography of readings, many of them of collegiate standards and two volumes, I believe, by Catholic writers, a set of questions, and a list of well chosen subjects for individual classroom reports or for general discussion.

RICHARD J. PURCELL.

The Physical World, by Louis M. Heil. Philadelphia: P. Blakiston's Son & Co., Inc., 1936. Pp. ix+566.

"For several years a need of a textbook has been recognized in the field of so-called 'cultural' physics; a type of physics suitably adapted for those who are not going into science, but who desire to know something about physics and still not be frightened away by mathematical formulae and endless problems. During these same years there has been a growing demand also for a textbook in physical science; that is, one combining astronomy, physics, and chemistry mainly. This textbook is an outgrowth of the attempt to meet these needs."

This passage from the author's preface reads like an answer to the fervent prayer of many a college teacher who believes sincerely in the cultural value of science instruction, but who—lo, these many years—has sought in vain for some textbook on science written from a definitely cultural point of view. The science texts now on the market are practically without exception highly professional, and hence notoriously narrow, in outlook. Generally speaking, they are compiled by hidebound specialists or by myopic technicians whose mental horizon is bounded by the compass of their *Lupen*. The aim of these men is to reproduce their own kind; and they are openly contemptuous of such as are interested only in the broader aspects and general implications of their specialty. In spite of their contentions that the physical sciences are just as liberalizing in their influence

as the liberal studies strictly so called, these textbook makers have done little to liberalize either their point of view or their method of presentation. Yet, whether a study subject is cultural or technical, depends almost wholly on the method of instruction. Subject matter in itself is dead matter. It has no inherent miraculous potency to produce one effect rather than another. It is merely so much potter's clay which the teacher places in the hands of the pupil for him to fashion into vessels of honor or dishonor, according to the common purposes and ideals of teacher and pupil.

The author of *The Physical World* deserves to be commended for his sincere and courageous attempt to produce a text which differs widely from run-of-the-mine science books in that it is definitely macroscopic in scope and predominantly descriptive in method. The amount of purely technical matter and the number of mathematical problems have been kept down to a minimum, though even that minimum is not irreducible. The four hundred and twenty-six illustrations are for the most part quite apposite to the textual matter, and the language is clear and crisp. Here is a sample: "The electron is quite versatile. It responds to an electric field. In motion it is an electric current and responds to a magnetic field. Its motion from place to place in the atom accounts for the radiation of light. Its motion to and fro in an antenna is responsible for radio waves. When it is used as a projectile to strike other electrons in an atom and excite them, it becomes the source of X-ray. In short, every time it moves, it gives itself away since this motion is made known to us by some type of radiation which results from the motion" (p. 319).

Astronomy, physics, and chemistry are treated in the order mentioned, with physics occupying fully two-thirds of the page space. This is the field in which the author seems to be most at home; it is also the section in which is found the greatest amount of technical matter. The sections on astronomy and chemistry are more pronouncedly cultural in content and popular in treatment. Perhaps the cultural purposes of these physical sciences would have been better served if the conventional barriers between them had been disregarded. Is there any reason, for instance, why such topics as heat, light, and radio-activity could not be treated under the head of astronomy? In fact, it

is precisely in pointing out the inter-relationships of the various fields and topics of the physical sciences that their cultural import can best be shown.

Of the eleven units or chapters making up the book, the first one, entitled "The Origin and Meaning of Science," is the least satisfactory. It is loosely written. It lacks unity of plan as well as comprehensiveness—by which is not meant exhaustiveness—of treatment. Its chief defect, however, is lack of historical accuracy. The author does not do justice to the contributions of the Catholic Church to science, and he reiterates against her charges of hostility to science which have long since been disproved. Neither is he capable of appreciating the merits of the greatest philosopher of antiquity, Aristotle, who has influenced human thought perhaps to a greater extent than any other philosopher or scientist, ancient or modern. If the purpose of this particular unit is to set forth the cultural value of science study, the author fails of his purpose.

If the day should ever come when an ideal textbook on "cultural" science is published, it will probably embody these three principles: (1) Effective synthesis of the principal elements of the physical sciences, (2) direct appeal to the imagination rather than to the intellect, (3) readableness. Perhaps the teaching profession shall have to wait a long time for a science text written by a man with the mind of a Newton, the imagination of a Shelley, and the pen of a Ruskin. In the hopeful meantime such books as *The Physical World* will prove useful in the classroom of the liberal arts college.

FERDINAND B. GRUEN, O.F.M.

Books Received

Educational

Dougherty, James Henry, Ph.D., Gorman, Frank Herman, Ph.D., Phillips, Claude Anderson, Ph.D.: *Elementary School Organization and Management*. New York: The Macmillan Company. Pp. xvii+453. Price, \$2.25.

Melvin, A. Gordon: *The Activity Program*. New York: Reynal & Hitchcock, Inc., 386 Fourth Ave. Pp. 275. Price, \$2.90.

Textbooks

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